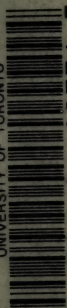


UNIVERSITY OF TORONTO



3 1761 01108771 5

PA

6207

M4

1922



Bequeathed  
to  
The University of Toronto Library  
by  
The late Maurice Hutton,  
M.A., LL.D.  
Principal of University College  
1901=1928

HANDBOUND  
AT THE



UNIVERSITY OF  
TORONTO PRESS









## OXFORD BOOKS OF REFERENCE

THE value of the great works of reference published by the Oxford University Press is everywhere recognized—the *Oxford English Dictionary* (which began to be published in 1884, and of which nine volumes are now complete, the tenth and concluding volume being in course of publication); the Dictionaries of Hebrew and Syriac, Sanscrit, Greek and Latin, Icelandic, Anglo-Saxon (the *Anglo-Saxon Dictionary* by BOSWORTH and TOLLER is now complete), and Middle English, and the great Etymological Dictionary of SKEAT; the *Dictionary of National Biography*, 30,000 Lives in 30,000 pages, now published by the Press; the *Oxford Survey of the British Empire* in six volumes; Mr. POOLE'S *Historical Atlas*.

But these monuments of industry and learning, though all may use them in public libraries, only the fortunate few can buy and house. To the larger and non-specialist public the Press offers a series of more compendious works, which, it is believed, combine with the Oxford standard of accuracy that brevity and simplicity which are essential for popular use.

*The Concise Oxford Dictionary of Current English*, adapted from the great Oxford Dictionary by H. W. and F. G. FOWLER, containing 1,072 pages (including *Addenda*), is the only dictionary which is in all its elements (save the concluding letters, for which the Great Dictionary was not available) based directly and *cum privilegio* upon the unique authority of the parent work. The price of ordinary copies in stout cloth is 7s. 6d. net. There are also editions in leather bindings, on thin paper, from 12s. 6d. net, and on India paper, from 14s. net. Over 150,000 copies have been sold.

'If there is a better or handier friend of the literary man than this I should like to hear of it.'—Mr. E. V. LUCAS in *Punch*.

*The King's English*, by the same authors, first published in 1907 and frequently reprinted, has been recognized as a classic. The price is 6s. net. There is an abridged edition for schools, 3s. net.

'I am afraid to set pen to paper.'—ANDREW LANG.

*In preparation, by the same authors:—*

*The Pocket Oxford Dictionary*; a still 'conciser' work, which has the advantages of relying upon the Great Dictionary for all but a fraction of the vocabulary, and of including all noteworthy war-words and other recent neologisms.

*A Dictionary of English Idiom* (by H. W. FOWLER).

---

*The Oxford Shakespeare Glossary*, by C. T. ONIONS, one of the editors of the Great Dictionary. Second edition, revised, 1919; contains in 272 pages all that the general reader, or any but the most advanced student, is likely to require, and makes it possible to read Shakespeare intelligently in any edition and without any need of notes or special vocabularies to individual plays. Now that Prof. Max Förster has once more informed us that Shakespeare is more German than English, and that the English do not read and cannot understand him, it is worth while to mention that the Oxford Glossary has relieved English scholars from their former dependence upon the Lexicon of Schmidt. (Prof. Förster himself describes it as 'das beste der *englischen* Shakespeare-Wörterbücher'.) The price is 5s. net; on India paper, 6s. net.

*The Concise Dictionary of National Biography* consists of the *Epitomes* of the main work and of the 1901-1911 Supplement; it thus covers the whole ground down to 1911, and in 1,580 pages affords succinct biographies of 32,000 national Worthies. The *C.D.N.B.* should be in universal use by all who cannot peruse or use the main work in 23 volumes. There is a handy edition on India paper, the price of which is two guineas net; the ordinary edition in half morocco is three guineas net, in cloth 32s. net.

Other smaller Dictionaries issued by the Oxford University Press:

*The Student's Dictionary of Anglo-Saxon*, by HENRY SWEET. 10s. 6d. net.

*A Concise Dictionary of Middle English, 1150-1580*, by A. L. MAYHEW and W. W. SKEAT. 6s. net.

*A Glossary of Tudor and Stuart Words* collected by W. W. SKEAT, edited by A. L. MAYHEW. 5s. net.

*A Concise Etymological Dictionary of the English Language*, by W. W. SKEAT. Cloth, 6s. net; on thin paper, 7s. 6d. net.

*A Latin Dictionary for Schools*, by C. T. LEWIS. Constructed from Lewis and Short's Latin Dictionary. 16s. net.

*Elementary Latin Dictionary* with brief Helps for Latin Readers, by C. T. LEWIS. 10s. net.

*An Intermediate Greek Lexicon* founded upon Liddell and Scott's Greek-English Lexicon 'from Homer to the close of Classical Attic Greek'. 16s. net.

*An Abridged Greek Lexicon*, chiefly for Schools. 8s. 6d. net.

[June 1922.]



AG557dpB

APULEIUS

# Cupid & Psyche

*Partly in the Original and  
partly in Translation*

WITH NOTES AND INTRODUCTION BY

H. E. BUTLER

*Professor of Latin at London University*

391975  
29.4.41

OXFORD  
AT THE CLARENDON PRESS

1922

OXFORD UNIVERSITY PRESS

London Edinburgh Glasgow Copenhagen

New York Toronto Melbourne Cape Town

Bombay Calcutta Madras Shanghai

HUMPHREY MILFORD

Publisher to the University

PA  
6207  
M4  
1922

2176-16

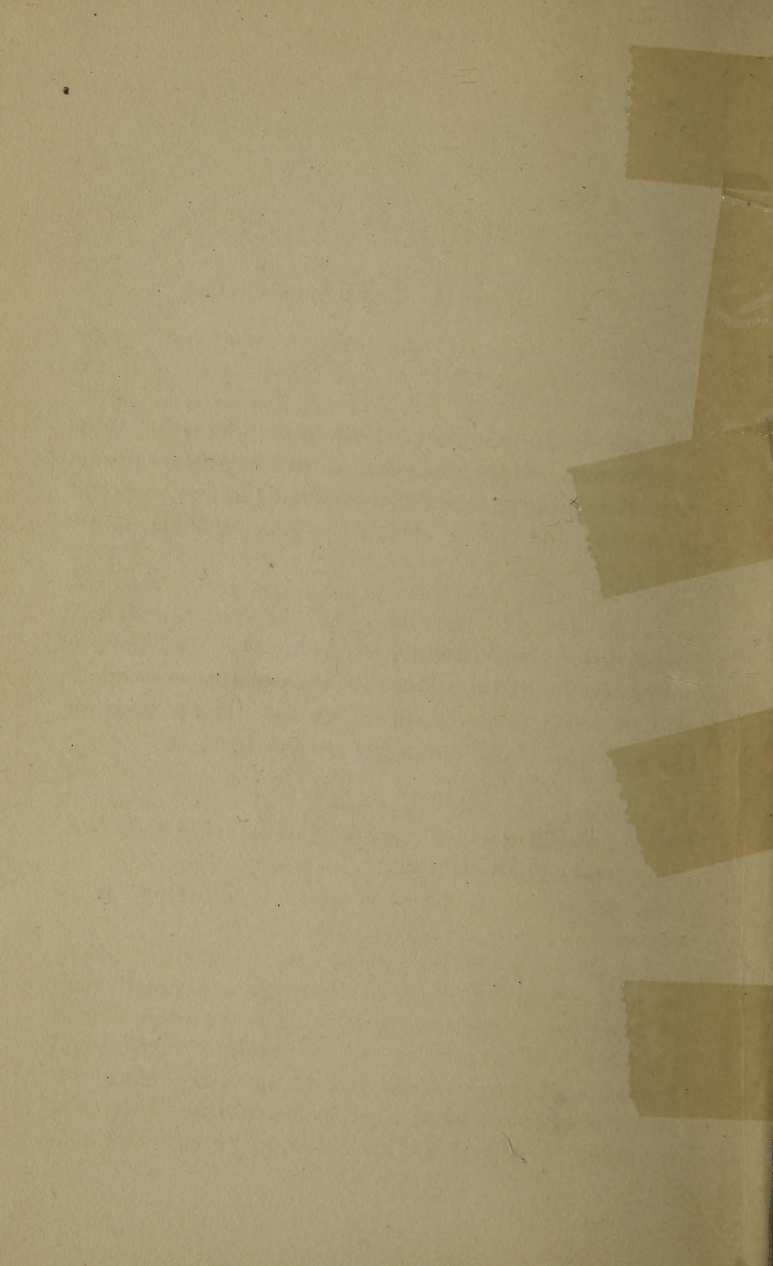
Printed in England



## P R E F A C E

No apology for presenting *Cupid and Psyche* as a schoolbook should be necessary. The story is beautiful and exquisitely told. The setting of the tale is romantic and exciting. If the work be regarded as a prose-poem, there is nothing to shock the purist in Latinity. As far as possible the more difficult passages are given in translation. A few excisions have been made, while a few difficult phrases have been cut out or slightly modified. At the beginning of book VII a few chapters have been omitted to reduce the bulk of the book; they are irrelevant to the main argument. The translation has been previously published (Clarendon Press, 1909). The notes have been made as brief as possible. I need hardly say that I am greatly indebted to the excellent commentary of Dr. L. Purser.

H. E. B.



# INTRODUCTION

## THE STORY OF CUPID AND PSYCHE

IT is safe to say that the story of Cupid and Psyche is unlike anything you have read before in Latin or, for that matter, anything that you are like to read again. For it is unique both in its theme and in its style. It is a fairy story, faintly disguised as an allegory; it forms part of an amazing novel (*The Metamorphoses*, now better known as *The Golden Ass*), for which romantic is too mild a term, and it is written in a richly-coloured style which has no parallel outside the pages of Apuleius and is characterized by the employment of not a few strange constructions and a wealth of rare words. But there is no reason for alarm. Read it as a prose poem and all will be well. The difficulties are no greater than the difficulties that will face you in any poet, and for the most part the grammar is simple enough. The reward is not small, for there are few more beautiful stories in literature, and few that have been more exquisitely told. The richness and even the eccentricity of the style are perfectly suited to the fairy world in which the story moves.

The tale is recounted by—an Ass! Lucius, the hero of the novel, in the course of a journey to Thessaly, puts up at the house of a certain Milo, who has a wife named Pamphila. Thessaly was famous for its sorceries, and Lucius is all agog to learn something of the black art. Judge of his excitement when he learns that his hostess is a witch. He begs the maidservant, Fotis, with whom

he has fallen in love, to let him have sight of her mistress's magic. She takes him to the door of a room, and through a chink he sees Pamphila anoint herself with a mysterious ointment, assume the form of an owl, and fly out of the window. How fascinating! Nothing will satisfy him but he too must transform himself to an owl. Fotis promises to gratify his curiosity and brings him a box of ointment. Eagerly he plunges his hands into it and proceeds to anoint his whole body. 'And now', he says (for he tells the whole tale), 'I began to poise my arms and wave them in the air, first one and then the other, after the manner of an owl. But no feathers or wings appeared anywhere, but my hair grew coarse and bristly, my soft skin hardened into hide, at my hands' tips were fingers five no more, but all became fast bound in solitary hoofs, and a long tail began to grow from the extremity of my spine. My face grew huge, my mouth widened, my nostrils began to gape and my lips to droop; my ears also extended to an immoderate length and were crowned with bristles. Lost and desperate I surveyed my body over and perceived that I was not a bird, but an Ass!' He looks mutely at Fotis. She is in despair; she has brought the wrong ointment. But she knows the cure. He has but to nibble roses and his human form will be restored. In the meantime he goes to the stables, where his own horse nearly kicks him to death, and there, a dejected donkey, he awaits the dawn. But his hopes of speedy restoration are baffled. Robbers break into the house and carry him away to a cave in the mountains. There they are joined by another gang; they revel together and strange tales are told of their adventures. When they have retired to rest, the Ass creeps forth and, not yet accustomed to asses' fare, devours the remains of the feast. Before dawn the robbers issue forth again, to



return some hours later, sad and down-hearted, with no booty save a solitary maiden whom they deliver into the charge of the old woman who keeps house for them in their mountain fastness. And there our tale begins.

But before turning to discuss it, let me satisfy a reasonable curiosity which some of you may feel as to the ultimate fate of the unhappy Lucius. The girl is rescued by her lover, after a gallant attempt by the Ass to run away with her has failed. The faithful beast is taken home by the happy pair, and after the celebration of the wedding is sent off to run wild, free from all labour, on a country farm. But the farmer disobeys his masters, maltreats the afflicted beast and uses him for all manner of hard tasks. From this he is only saved by a fearful tragedy. Charite, the captured maiden and the happy bride of her heroic lover Tlepolemus, did not enjoy long happiness. Her husband was murdered by a villain named Thrasyllus, who had fallen in love with his friend's bride, and she herself commits suicide. The farm slaves decide to take occasion to save themselves from bondage by flight, and take Lucius with them. After many wonderful adventures, he succeeds, in virtue of his super-asinine cleverness, in attaining to the exalted position of a uniquely brilliant performing ass, and is selected to show off his tricks at the public games of Corinth. Filled with terror lest the wild beasts that must also appear in the arena may devour him, he flies on the eve of the festival, and gallops wildly away till he collapses faint with exhaustion on the sea-shore near Cenchreae and falls asleep. Suddenly he wakes from slumber. The moon is just rising from the waves and all about him is the silent mystery of the night. The conviction comes upon him that by the power of the Moon-goddess (Isis, the great goddess of Egypt) he may be restored to human form, and he pours forth fervent

prayer and supplication. He has scarce ended when deep sleep falls upon him and the goddess appears to him in all her glory and tells him that on the morrow a great procession in her honour will pass through the streets of Corinth, and her priest will carry in his right hand a garland of roses. These roses the ass must devour, for the priest has been warned by the goddess what shall be. And so it comes to pass. Lucius is a man once more, and, filled with deep enthusiasm for the goddess who has saved him, is first initiated into her mysteries at Corinth and then is sent by her to Rome to be initiated into the mysteries of Osiris, the great god of Egypt. And there the story ends, leaving our hero a contented servant of Isis, nay even one of her tonsured priests.

It is a strange work, full of wild adventures and tales of the supernatural, all told in the same strange romantic language and touched with the same savour of whimsical humour. A brief abstract can give no conception of its charm, its excitement, or its variety. But it deserves its fame and has found many translators in many lands; among the many delightful translations of the Elizabethan age, Adlington's version of *The Golden Ass* of Apuleius holds not the least honourable place.

But, popular though the novel has been, it has always been the tale of Cupid and Psyche that has laid the strongest spell on modern readers. Raphael illustrated it in the frescoes of a Roman palace, and in our own age it has furnished the subjects for some of the most charming of the pictures of Burne-Jones. William Morris has made of it one of the most beautiful poems of his *Earthly Paradise* and the present poet-laureate has paraphrased it in exquisite verse.<sup>1</sup>

<sup>1</sup> Note also the beautiful prose translation by Pater in *Marius the Epicurean* (Part i, ch. 5).

At first sight it seems to claim to rank as a legend of Greek mythology. It is a story of Cupid's love for Psyche, and many of the gods of Greece bear their part in its development. If we consider it more closely and ask ourselves the meaning of the name Psyche, we are tempted to think it must be an allegory. For Psyche is Greek for the Soul, and allegorical pictures of Love and the Human Soul, the beautiful butterfly-winged figure of Psyche, are not uncommon in ancient art. And yet, when we consider the story as a whole, we see at once that it is neither a legend of the gods nor an allegory. For allegory has no part in the actual story, and but for the name of Psyche its presence would never have been suspected. And if we seek to assign the story its place in mythology we are baffled. It has no connexion with any known legends of the gods of Greece and there is no trace of the story outside the pages of Apuleius.<sup>1</sup> The gods are mere accessories who have lent their names to the figures of a fairy tale. For fairy tale it is through and through, and it proclaims the fact in its opening words. 'Once upon a time a king and queen dwelt in a city.' Who does not recognize the time-honoured commencement of the stories of our fairy books? And when you have read the story you will need no great learning to provide at least one parallel from the memories of your childhood: 'Beauty and the Beast.'

For the origin of this, the one genuine fairy tale bequeathed to us by classical literature, seems to have been the story of a princess who marries a prince of exquisite beauty, who may only wear his true shape by night; during the day he is a monster in the form of a snake; a curse is on his bride if she seek to know his face. She is led by curiosity to transgress his commands

<sup>1</sup> The story was also, according to Fulgentius, told in Greek by one Aristophontes of Athens, a writer of whom nothing is known.

and he departs from her in sorrow. After many adventures she succeeds in regaining him. Such stories are found in the popular tales of all lands and all times. The beast-lover occurs again and again, and equally common is the story of the lost husband, the most pathetic of all fairy stories. It is true that in the present story the lover, Cupid the god, never appears in the form of a beast. But until Psyche discovers what he is, he is believed or feared to be a monster, and the story proceeds on lines very similar to the story of Beauty and the Beast, to mention no other of this class of folk-tales. There is scarcely an episode in the story which we cannot parallel from our own personal acquaintance with fairy tales. And if we turn to learned works on folk-lore we shall find those parallels multiplied to a surprising extent, for negroes of Africa and Polynesians of the South Seas have all invented and delighted in stories of the same type as those that have charmed the childhood of Europe.

The story of Cupid and Psyche is, then, an ancient fairy tale dressed up in slightly modernized garb. Do not despise it because it is a fairy tale. For fairy tales are more than simple fantasies devised by grown-up persons to delight their children. They are the oldest form of fiction and, if we regard them aright, are venerable for their antiquity. They have changed with time, as they passed from lip to lip (for they are far older than writing), and they have been altered to suit the taste of more civilized audiences and adapted to the needs of the nursery. But in a sense they tell of the world's childhood, and maybe the world will never grow too old to take delight in them. How did they originate? That is a question to which no certain answer can be given. Many no doubt sprang from the simple delight that the human race takes in exercising its imagination, in the



love of the picturesque and the romantic, in the fascination of

‘the light that never was on sea or land.’

But they embody ancient religious beliefs and primitive customs, telling of a world long passed away and shedding the glamour of romance over a life that, according to a famous philosopher, was ‘nasty, brutish and short’. It is hard to disentangle the many threads that go to make up the rich fabric of these ancient tales. But it is perhaps worth giving a few moments to the consideration of a few elements in the story of Cupid and Psyche which seem to bring us in touch with ancient customs and beliefs.

Let us start with the very opening of the story. ‘Once upon a time there were a king and a queen. These had three fair daughters, but the fairest of all was the third.’ We are all of us familiar with fairy tales telling of the adventures of three brothers or three sisters, of whom the hero or heroine is the third and youngest. Has not such a story even found its way into the greatest of tragedies, the tale of King Lear and his three daughters, Goneril, Regan, and Cordelia? Why is it that the youngest child is so regularly the object of our sympathy and so often the hero or heroine of our tale? The answer is that at one time the youngest was the most important member of the family. We are so accustomed to the right of primogeniture, whereby the eldest child inherits, that we can hardly imagine a time when the youngest child was the heir. And yet not only was this once the prevailing custom among primitive peoples, but it has lived on even into our own day in England, in the custom known as Borough English, which has been found in many varying forms in different counties. For example, on the manor of Taunton Dene in

Somerset, if the tenant died without a widow, leaving more sons than one, 'the youngest hath used to inherit the lands as sole heir to his father and so likewise with daughters.' Again, on a Kentish manor the youngest son or daughter inherited the 'hearthplace in the homestead and as far as forty feet around it', while Borough English was the normal custom at Leicester till A. D. 1255. What is the reason of this strange custom? Many answers have been given, the simplest being that the youngest son was least likely to be able to fend for himself and consequently his maintenance was made secure by making him the heir. Be this as it may, there can be no doubt that in the fairy tales, which take the youngest child for the hero or heroine, we have a clear trace of a custom which has survived in civilized countries down to historic times.

The story of the beast lover, on the other hand, is much more remote. It goes back to a very early stage of thought, in which, as an old Red Indian tale puts it, 'men were as animals and animals as men. How this was no one knows'. But above all it goes back to the curious institution of *totemism*, in which an animal is believed to have been the ancestor of a clan who call themselves after that animal and never kill or eat it, and it is to this legendary animal ancestor that these tales go back. Thus far, therefore, the story of Beauty and the Beast and the kindred tale of Cupid and Psyche have their roots in primitive religion.<sup>1</sup>

Again, the prohibition laid upon Psyche never to seek to see her husband's face is not a mere invention of a story-teller. It has its counterpart among savage tribes to this day in taboos or prohibitions forbidding

<sup>1</sup> The same, of course, is true of stories of friendly animals, like the ants or the eagle who help Psyche, or of charming creatures like Puss in Boots.

husband or wife (as the case may be) to look upon each other for a period of time, which varies among different peoples, but is often considerable.

Even the adventure of the magic waters of Styx is not perhaps quite so remote from the life of man as it might seem to be. The story is one which may be paralleled from popular tales all the world over. Time and again we hear of the perilous quest of the Water of Life or the Water of Youth, and not seldom it is, as here, a bird that fetches it, and serpents that guard it. It is true that the water which Psyche is bidden fetch is the water of Styx, the river of death and hell; but the water is for Venus to drink, and in the original form of the story was probably the Water of Life or of Youth, the mention of the name of Styx being a later addition, made perhaps by Apuleius himself, to add grimness to the story. Such tales are all so many testimonies to the reverence in which water was held by primitive man—water, a thing of mystery rising from the caverns of the earth, moving on its way with a voice of its own to be lost in the sea or vanish into the caverns of the earth again. It cleansed man of his stains, refreshed him when weary, and healed him when he was sick. For the healing power of medicinal waters was early known, and, even where no actual medicinal power resided in the waters, the belief that it was there wrought cures by faith. In all lands, at all times, there have been sacred wells whose waters had mysterious efficacy, and these fairy tales of magic waters to be sought at great peril are romantic echoes of the old worship of sacred streams and healing wells.

To some, reflections such as these seem a pedantic outrage on the light-hearted magic of fairy tales, for others they add fresh interest to stories which once for them took the place both of poetry and the novel. But,

whatever our feelings may be in this connexion, we shall all be at one in saying that it is not for the sake of things such as these that we read stories such as Cupid and Psyche. It is by the romance of its setting, the rich colouring of its style, the variety of its strange adventures, and, above all, by the beauty and pathos of the character of Psyche that it has won its place as the loveliest of fairy tales.

#### APULEIUS

The works of Apuleius are curiously unlike anything else in Latin literature, and the life and character<sup>1</sup> of the author are scarcely less remarkable. We know little concerning him from outside sources, but he has such a passion for taking his readers into his confidence that it is not difficult to reconstruct a considerable portion of his life. He was a native of Madaura (now Mdausch), a Numidian town loftily situated above the beautiful valley of the Bagradas (now Medjerda), in what is now the eastern portion of Algeria. The town was a flourishing Roman colony and the family of Apuleius was among the wealthiest and most important in the town. His father had held high municipal office and left his son a large fortune. Lucius Apuleius was born about A. D. 125, was sent to school at Carthage, and then, on attaining manhood, proceeded to complete his education at the University of Athens, where he studied philosophy, rhetoric, geometry, music, and poetry, and laid the foundations of the wide, if superficial, knowledge which he loved in after years to parade. On leaving Athens he set out on his travels, which took him through Asia Minor, and exhausted a large portion

<sup>1</sup> For a brilliant sketch of his personality see Pater, *Marius the Epicurean* (ch. 20).



of his patrimony. On his return from the East, he came to Corinth, where he fell into the clutches of the priests of Isis, who played upon his emotional and superstitious temperament to their hearts' content. He was first initiated into the mysteries of Isis. A few days later the goddess bade him proceed to Rome, where for a year he dwelt, a fervent worshipper at her temple on the Campus Martius. Then visions of the night began to afflict him; he consulted the priests and discovered the cause; he required yet to be initiated into the mysteries of Osiris. The priests of Corinth had worked upon his credulity to such an extent that the gifts which they had extracted from him had left him in considerable financial difficulties. However, by practising as a lawyer he succeeded in making sufficient income to meet the expenses of this fresh initiation.

At last he returned home, and it was probably at this period that he wrote his famous novel *The Metamorphoses*, now better known as *The Golden Ass*. But he did not settle down in his native town. The thirst for travel came upon him once more, and about A. D. 154 he determined to visit Alexandria. On the way, however, he fell sick at Oea, the modern Tripoli. Now in this town there dwelt a wealthy widow named Aemilia Pudentilla, with her two sons Sicinius Pontianus and Sicinius Pudens. Pontianus was already the friend of Apuleius; he had made his acquaintance at Athens, an intimacy had sprung up between them, and they had lived together in the same lodgings. Hearing, therefore, of Apuleius's sickness, he called on him at the house of their mutual friends the Appii, where he was lodging. The reasons for Pontianus's visit were somewhat unusual. His grandfather had been anxious that Pudentilla should take another husband in the person of his son and her brother-in-law, Sicinius Clarus, and

with this end in view threatened to exclude her sons, whose guardian he was, from the possession of any of their father's property, if she married elsewhere. She therefore suffered herself to be betrothed to Sicinius, a decrepit and boorish old man, but put off the marriage until her father-in-law's death released her from all embarrassment. Pontianus and Pudens succeeded to the property, and Pudentilla was free to take a husband of her own choice. She informed her sons of her intention. Pontianus approved, but since the property which he and Pudens had inherited was small, and all their expectations of wealth depended on the ultimate inheritance of his mother's large fortune, he was most anxious that she should marry an honest man, who would treat his step-sons fairly. At this point, in the very nick of time, Apuleius was detained at Oea. Pontianus saw in him a heaven-sent father-in-law, and it was with this in his mind that he called upon Apuleius. He did not declare his intentions at once. He contented himself at first with dissuading Apuleius from pursuing his journey till the next winter came round; the winds were adverse, if he thought of taking the sea route, while if he adopted the land route through the desert it would be bad for his health, and he might even be eaten by a lion. In the meantime he invited him to come and stay at his mother's house. Apuleius accepted his offer, and the old intimacy revived. At last a suitable occasion offered for the declaration of Pontianus's wishes. Apuleius had given a public lecture at Oea. The audience broke into wild applause and besought him to become a citizen of their town.

When the audience was gone, Pontianus took Apuleius aside, and, saying that the popular enthusiasm was a sign from heaven, begged Apuleius to marry Pudentilla. After much deliberation, Apuleius con-

sented, though the lady was neither fair nor young. She had been a widow for more than thirteen years, and was now over forty. Soon, however, he began to love Pudentilla for her own sake; her virtues and intelligence won his heart and overcame his desire for further travel. The marriage was duly solemnized. But it brought Apuleius no peace. Sicinius Aemilianus, another brother of Pudentilla's first husband, and Herennius Rufinus, the disreputable father-in-law of Pontianus, were both up in arms. Rufinus had hoped, through his son-in-law, to reap a rich harvest from Pudentilla's fortune; Aemilianus resented the treatment of his brother, Sicinius Clarus. They sought, therefore, how they might have their revenge. Their first step was to win Pontianus and Pudens to their side. This they succeeded in doing, despite the generous treatment accorded by Apuleius to his step-sons. Pontianus fell sick and died before they could carry out their designs. He had, moreover, repented of his baseness to his friend, though death prevented him from showing what his repentance was worth. Pudens, however, was completely under the thumb of Aemilianus and Rufinus, and a number of more or less serious charges were brought against Apuleius in his name.

He was accused of having won the heart of Pudentilla by sorcery, of being a man of disreputable life, and of having married his elderly bride solely for the sake of her money. The trial took place at Sabrata (now Sabrat), lying on the coast westward of Oea. The case was tried before the governor of the province, Claudius Maximus. Apuleius defended himself in an amazing speech, which has come down to us, known as the *Apologia* or the *de Magia* ('Concerning Magic'). He had no difficulty in disposing of the charges brought against him. The charges of magic were frivolous and

absurd. He had been accused of preternaturally good looks. 'A lie,' he replies; 'look at my body wasted with years of study! Look at my tangled and unkempt hair!' He had been accused of using a mysterious toothpowder, of dissecting fish, of carrying a mirror about him, of keeping a mysterious image wrapped in a pocket-handkerchief, of causing a slave-boy to fall into fits. He explains that he prefers, unlike Aemilianus, to clean his teeth, that he is an ardent naturalist, that the mirror is used for the study of the theory of vision, that the image is a sacred emblem connected with the mysteries into which he has been initiated, that the slave-boy was an epileptic who had been brought to him for treatment. He mocks his accusers from the heights of his superior learning in elaborate and fantastic language that must have mystified the majority of his audience not a little. In the latter portion of the speech, where he defends his marriage with Pudentilla, his motives therefor, and his dealings with his step-sons, he speaks in simpler and more direct language. He does more than clear himself. In the most merciless fashion, and in language which it would be hard to beat for violence, he unveils the villainy of his accusers—the base ingratitude of Pudens, the malice of the brutal atheist Aemilianus, and the unspeakable vileness of Rufinus.

That Apuleius was acquitted cannot be doubted. His case speaks for itself. But his residence at Oea was not long continued. This distressing family quarrel must have caused bitterness of feeling, and St. Augustine tells us that he had a controversy with the citizens of Oea on the question of the erection of a statue in his honour. He sought a home elsewhere. We next hear of him at Carthage, enjoying the highest renown as philosopher, poet, and rhetorician. It was during this



residence at Carthage that he delivered the fantastic and extravagant orations of which fragments have been preserved in his *Florida* (i. e. 'Anthology,' 'Golden Treasury'). They deal with all manner of subjects—praise of gods and high officials, praise of the speaker himself, disquisitions on the 'Naked Philosophers of India', an account of the parrot and how to cure it of swearing, &c., &c. A few are genuinely eloquent, all reveal astonishing, if misdirected, gifts of style, and not a few are delightfully, though unintentionally, comic. They show us their author as a highly popular professional lecturer and rhetorician, sometimes seeming to appear in the official capacity of 'public orator' of Carthage.

For Apuleius won more than mere applause. Carthage decreed a statue in his honour and conferred on him the chief priesthood of Carthage, the greatest honour that the province of Africa could bestow. More we know not. A late writer, Apollinaris Sidonius, says that Pudentilla proved a model wife. 'Pudentilla was for Apuleius what Marcia was for Hortensius, Terentia for Cicero, Calpurnia for Piso; these noble women held the lamp while their husbands read and meditated'! Let us hope so!

When he died we do not know. But he left many works behind him. For in addition to those already mentioned (*Metamorphoses*, *Apologia*, *Florida*) several would-be philosophical works survive, and he himself makes reference to many others. His ambition was to be known as a philosopher, the follower of Plato, and in the titles of his manuscripts he is often spoken of as 'Platonicus'. Indeed a pedestal has been found at his native place of Madaura, preserving a dedication to a Platonic philosopher, which, though the name is missing, can hardly have referred to any save Apuleius.

We know, too, that he wrote another novel, called *Hermagoras*, which is lost. We would gladly sacrifice all his 'philosophical' works for its recovery.

The glory which he won in his lifetime survived after his death. For this he is probably indebted in the main to his inimitable *Golden Ass*. But he had won more than the mere reputation of a writer. He was regarded as a magician as well. To this reputation not merely his trial on the charge of magic contributed, but also his famous novel. For later ages identified him with Lucius, the hero of *The Golden Ass*. For this Apuleius himself was responsible. For, though the novel in its main outlines was an adaptation from the Greek, and though its hero appears at the outset as a Greek, at the close of the strange story of his initiation into the mysteries of Isis and Osiris we suddenly learn that he comes from Madaura, and are forced to the conclusion that Apuleius has ended his novel by inserting a piece of autobiography. It was this, in all probability, that led to his being regarded as a magician both by pagan and Christian alike. 'The enemies of Christianity', says St. Augustine, 'venture to place Apuleius on the same or even on a higher level than Christ.' Indeed the good saint was inclined to believe that Apuleius had once worn hooves and tail and the long ears of an ass!

### THE STYLE OF APULEIUS

Although Apuleius was born less than two centuries after the death of Cicero and only a few years after that of Tacitus, it does not require a very wide or minute knowledge of Latin literature to perceive that Apuleius appears to belong to a new and strangely different world. The style and language and the whole

outlook of the author are all alike so strange and fantastic that his readers may well be pardoned if they feel somewhat lost and bewildered, and regard Apuleius as a freak, standing outside the main course of contemporary life and literary tradition. It has been suggested that these features are due to his African origin. It has been asserted that his love of gorgeous imagery and rich colouring are due to his fiery African temperament and that his peculiarities of language and grammar are to be accounted for by the alleged decay of Latin amid the non-Roman influences of Africa, and by the fact that the Latin of Africa was older in form and vocabulary than the Latin of Rome, just as the Dutch of South Africa and the French of Quebec differ from their parent tongues in Europe. But for all this there is really no evidence. There is no trace of a special African Latin, and the peculiarities of Apuleius may for the most part be explained by his personal eccentricities and by the general tendencies of his day.

The education of the ancient Greeks (from 300 B.C. on) and of the ancient Romans (from the last century B.C.) was dominated by the teaching of rhetoric, that is, of the art of speaking, which had been all-important in the days of free democracies. But with the fall of the free city-states of Greece which ensued on the conquests of Alexander, and later again at Rome with the fall of the free republic and the rise of the empire, oratory became of less and less practical value. But it did not for that reason lose its supremacy in the schools. Instead of declining it ran riot, became less and less in touch with the hard facts of life, and took as its models of style, not the great orators of Greece or Rome, but the extravagant style of speaking which had flourished in the Greek cities of Asia Minor and was known as Asianism. Oratory tended more and more

to become mere declamation and to serve the purpose of display and ostentation. And as every one who had received a higher education had passed through the schools of rhetoric, this luxuriance and extravagance of language had a profound influence on all prose style. By the second century A.D. we find chairs of rhetoric established in almost every great city within the limits of the Roman empire. It was regarded as an honour and glory to a town that it should possess a distinguished professor of rhetoric, and (like modern golf professionals) these rhetoricians would visit neighbouring towns and match their powers against the local representative. A few of these windy orators practised in the law courts, but the profession of advocate was not highly esteemed, and was, we are told, considered as suited only to the slow-witted! In most cases the rhetorician had obtained the height of his ambition when it was granted to him to declaim in a public place on some public occasion. Summoned by advertisements and personal invitations, the citizens would throng to the theatre or to halls hired for the purpose to hear an orator bedizened like any actor declaim in a voice as elaborately trained and modulated as that of any opera singer. The themes were manifold. Now it would be a panegyric of some distinguished mortal, living or dead, now a 'prose' hymn in honour of some god, now a speech on some fictitious theme, political or otherwise. Nor were more trivial themes banned. Apuleius discourses of the parrot, while others had sung the praises of the fly or even of intermittent fevers! The variety of themes was infinite, and rhetoric extended its sway to every branch of literature. To secure a striking effect every artifice was brought into play. New words were coined and old or colloquial words revived, while poetic language and



imagery, alliteration, jingling assonances, and balancing phrases were all profusely employed to produce a richly decorative design. All of these devices may be found in Apuleius,<sup>1</sup> who was in many ways a typical representative of this class of rhetorician. He posed, it is true, as a philosopher, and was undoubtedly a man of wide, though superficial, knowledge. But his real interest was in style and flamboyant rhetoric. But he was saved from being merely one of this company of fantastic windbags by finding a theme which perfectly suited his astounding style in the wild romantic story of *The Golden Ass*.

### THE ANCIENT NOVEL

*The Metamorphoses*, better known as *The Golden Ass*, of Apuleius, is, with the exception of the fragments of a novel by Petronius, dating from the reign of Nero, the sole surviving example of the Latin novel. Of the origins of the novel in antiquity we know very little. Popular tales must have been current from the earliest times, but they seem merely to have been passed from

<sup>1</sup> It is hardly necessary to give illustrations of his *poetic colouring* or of his *alliteration*, these characteristics being evident on every page. Of *new words*, or rather words not known to us in Latin literature before Apuleius, the following may be noted: *antependulus* (v. 22), *barbitium* (v. 8), *cinnameus* (v. 13), *circumsecus* (v. 17), *decoriter* (v. 22), *deflammare* (v. 30), *demeare* (vi. 7), *parciloquium* (v. 13), *praeterluere* (vi. 11), *praetondere* (v. 30), *punctulum* (vi. 21), *retropendulus* (v. 22), *semirotundus* (v. 3), *substrepere* (v. 18), *vestigatio* (vi. 1).

Of old words there are in this portion of *The Golden Ass* comparatively few. *alimonia* (v. 18) is almost the only example that is to be found in the passages here selected. There are, however, a number of rare words in addition to these. *Jingling assonance* may be illustrated by *septem savia suavia* (vi. 8), while *assonance* and *balancing phrases* are found in combination in v. 6 (not in text) *et imprimens oscula suasoria et ingerens verba mulcentia*, vi. 28 *quas tibi gratias perhibebo, quos honores habebō, quos cibos exhibebo*.

lip to lip and never to have taken their place in literature. For centuries the only literary dress which the story receives is that of poetry. And in narrative poetry it is always, almost without exception, traditional history and mythology that provide the theme. We have great epics like those of Homer on the Siege of Troy and the Wanderings of Odysseus, while many other early epics existed, though they have perished from the world, leaving nothing save a few scanty lines and no very great reputation. We have, again, shorter stories told by lyric poets like Pindar or the great pastoral poet Theocritus. But these likewise are concerned with the legends of the past. Of fiction in the modern sense of the word there is no trace. Its first appearance is in the *Tales of Miletus*, by a certain Aristides, of which some seven books existed (date uncertain, probably second century B.C.). As far as we may judge, these were in the main short love stories of a somewhat disreputable character, while there is some evidence to show that there was another collection of short stories known as Boeotian Tales. Of longer romances there exist a few fragments, but the only Greek<sup>1</sup> novels which have come down to us in their entirety date from the fourth and fifth centuries A.D.

Apuleius, in the preface to his novel, says that it is written in the 'well-known Milesian manner', while again he speaks of 'Cupid and Psyche' as being a Milesian tale (see iv. 32). It is probable that he does not mean to claim that the novel as a whole is modelled on the Milesian tales, but to indicate that it contains many tales of a Milesian character, whether tales of adventure

<sup>1</sup> In Latin we have a long and brilliant fragment of a novel by Petronius (about 60 B.C.), a work of a much more realistic character than *The Golden Ass*, giving a wonderful picture of low life in Southern Italy.

or of love, and that 'Cupid and Psyche' comes under that heading.

Be that as it may, there is nothing else in ancient literature resembling *The Golden Ass*, with one exception, a story styled 'Lucius or the Ass', which is included, though wrongly, in the works of the famous Greek writer Lucian (second century A.D.). In its general outline it is the same as *The Golden Ass*, but does not contain either 'Cupid and Psyche' or the other stories irrelevant to the main plot, which I have spoken of as giving the novel a Milesian character; and further, it has none of the richness of style or of the romantic colouring which make the work of Apuleius so remarkable. But we have evidence of yet a third version of the story, also written in Greek. Photius, Patriarch of Constantinople in the ninth century A.D., left behind him a work known as the *Bibliotheca* or *Library*, a record of the books which he had read. In this he mentions that he has been reading a collection of stories of miraculous transformations by one Lucius of Patras. And the first two books of this collection, he tells us, contain the same story, though told at much greater length, as the 'Lucius or the Ass' attributed to Lucian. And, further, he inclines to think that 'Lucius or the Ass' is an abridgement of the longer work.

The probability is that this is correct, and that *The Golden Ass* of Apuleius is an expansion of the work of Lucius of Patras. We need not think the worse of Apuleius if he got his material from another man's work. For he certainly made it his own by the extraordinary gifts of style which he shows in the telling. Moreover, there is no reason to believe that he derived the story of Cupid and Psyche from this source. For this lovely story he is our one authority, though here

again we have evidence that there was a Greek version of the tale by a certain Aristophontes of unknown date

As has been mentioned, Apuleius appears to have written another novel, called *Hermagoras*, but, this apart, there is little or no further trace of the ancient novel till we come to the Greek novelists of the Byzantine Empire, which are, one and all of them, love romances, full, it is true, of adventures, but all of them centring round the main theme of love.



## BOOK IV

*The robbers bring a captive maiden to their cave.*

NEC mora, cum latrones ultra modum anxii atque 23  
solliciti remeant, nullam quidem prorsus sarcinam vel  
omnino, licet vilem, laciniam ferentes, sed tantum  
gladiis totis, totis manibus, immo factionis suae cunctis  
viribus unicam virginem, puellam mehercules et asino  
tali admirandam, maerentem et crines cum veste sua  
lacerantem advehebant. eam, simul intra speluncam  
intraverunt, deponunt verbisque quae dolebat minora  
facientes sic adloquuntur: 'tu quidem salutis segura  
brevem patientiam nostro compendio tribue, quos ad  
istam sectam paupertatis necessitas adegit, parentes  
autem tui de tanto suarum divitiarum cumulo, quam-  
quam satis cupidi, tamen sine mora parabunt scilicet  
idoneam sui sanguinis redemptionem.'

His et his similibus blateratis nequicquam dolor 24  
sedatur puellae. quidni? quae inter genua sua deposito  
capite sine modo flebat. at illi intro vocatae anui  
praecipiant, adsidens eam blando, quantum posset,  
solaretur adloquio, seque ad sectae sueta conferunt.  
nec tamen puella quivit ullis aniculae sermonibus ab  
inceptis fletibus avocari, sed altius eiulans sese et  
assiduis singultibus ilia quatiens mihi etiam lacrimas  
excussit. ac sic, 'an ego', inquit, 'misera, tali domo,  
tanta familia, tam caris vernulis, tam sanctis parentibus  
desolata et infelicis rapinae praeda et mancipium effecta  
inque isto saxeo carcere serviliter clausa et omnibus  
deliciis, quis innata atque innutrita sum, privata, incerta

salutis et inter tot ac tales latrones et horrendum gladiatorum populum vel fletum desinere vel omnino vivere potero ?'

*Her grief.*

Thus did she make her lament, till her voice grew hoarse and weary, and exhausted by her soul's grief and body's weariness she let fall her drooping eyes in  
25 slumber. But scarce had she closed them when she leapt from sleep like a madwoman, and tore herself with a yet fiercer agony of grief. She began to beat her bosom with frenzied hands and to batter her fair face. The old woman besought her earnestly to reveal what had caused this fresh outburst of grief. In answer she drew a deep sigh and began as follows. 'Oh! there's no hope *now*; it's all over with me; I have no more hope of safety. A halter or a sword or a precipice for me! There's no other way!'

This angered the old woman somewhat, and a scowl came upon her face. 'Tell me, you baggage', she said, 'what are you crying about? why, when you had gone off quietly to sleep, do you begin lamenting again in this unreasonable way? Do you want to deprive my young men of the profit they will get from your ransom? If you go on like that, I'll have you burnt alive. Nobody will take any heed of your tears. That sort of thing doesn't appeal to robbers!'

*Her story.*

26 Tali puella sermone deterrita manusque eius exoscullata, 'parce', inquit, 'mi parens, et durissimo casui meo, pietatis humanae memor, subsiste paululum. nec enim, ut reor, aevo longiore maturatae tibi in ista sancta canitie miseratio prorsus exaruit. specta denique scaenam meae calamitatis. speciosus adulescens inter suos principalis, quem filium publicum omnis sibi civitas cooptavit, meus alioquin consobrinus, tantulo triennio maior in aetate, qui mecum primis ab annis nutritus et adultus individuo contubernio domusculae, sanctae caritatis adfectione mutua mihi pigneratus

vultibus deae tantae numina placantur, et in matutino progressu virginis victimis et epulis Veneris absentis nomen propitiatur, iamque per plateas commeantem populi frequenter floribus sertis et solutis adprecantur.

*The wrath of Venus.*

But the true Venus was exceedingly wroth that divine honours should be transferred thus extravagantly to the worship of a mortal maid. She could bear her fury no longer, her head shook and a deep groan burst from her lips, and thus she spake with herself: 'Behold, I the first parent of created things, the primal source of all the elements; behold, I Venus, the kindly mother of all the world, must share my majesty and honour with a mortal maid, and my name that dwelleth in the heavens is profaned with stains of earth! Shall I endure the doubt cast by this vicarious adoration, this worship of my godhead that is shared with her? Shall a girl that is doomed to die parade in my likeness? It was in vain the shepherd, on whose impartial justice Jove set the seal of his approval, preferred me over such mighty goddesses for my surpassing beauty. Nay, but this girl, who'er she be that hath usurped my honours, shall have no joy thereof. I will make her repent of her beauty, even her unlawful loveliness.'

Straightway she summoned her winged headstrong boy, that wicked boy, scorner of law and order, who, armed with arrows and torch aflame, all unpunished commits hideous crime and uses all his power for ill. Him then she fired still further by her words, and leading him to that city showed him Psyche—for so the maid was called—face to face. Then, groaning at the far-flown renown of her fair rival, her utterance broken with indignation, she cried, 'I implore thee by all the bonds of love that bind thee to her that bore thee, by the sweet wounds thine arrows deal, and by the honeyed smart of thy fires, avenge thy mother, aye, avenge her to the full and sternly punish yonder rebellious beauty. But this, this only, this beyond all else I would have thee do and do it with a will. Cause yonder maid to be consumed with passion for the vilest

of men, for one whom Fortune hath condemned to have neither health nor wealth nor honour, one so broken that through all the world his misery hath no peer.'

So spake she, and with parted lips kissed her son long and fervently. Then she returned to the shore hard by, where the sea ebbs and flows, and treading with rosy feet the topmost foam of the quivering waves, plunged down to the deep's dry floor. The sea-gods tarried not to do her service. It was as though she had long since commanded their presence, though in truth she had but just formed the wish. The daughters of Nereus came singing in harmony, Portunus came with bristling beard of azure, Salacia with fish-teeming womb, and the babe Palaemon, driver of the dolphin car. Now far and wide hosts of Tritons came plunging through the seas; one blew a soft blast from his echoing shell, another with a silken awning shaded her head from the fierce heat of the sun, a third held up a mirror before his mistress's eyes, while others swam yoked beneath her car. Such was the host that escorted Venus, as she went on her way to the halls of ocean.

32 Meanwhile Psyche, for all her manifest beauty, had no joy of her loveliness. All men gazed upon her, yet never a king nor prince nor even a lover from the common folk came forward desirous to claim her hand in marriage. Men marvelled at her divine loveliness, but as men marvel at a statue fairly wrought. Long since her elder sisters, whose beauty was but ordinary, and had ne'er been praised through all the world, had been betrothed to kings that came to woo, and had become happy brides. But Psyche sat at home an unwedded maid, and sick of body and broken in spirit bewailed her loneliness and solitude, loathing in her heart the loveliness that had charmed so many nations. Wherefore the father of the hapless girl was seized with great grief; suspecting the anger of heaven and fearing the wrath of the gods, he inquired of the most ancient oracle of the Milesian god, and with prayer and burnt-offering besought the mighty deity to send a husband to wed the maid whom none had wooed.



Apollo, though an Ionian and a Greek, in order not to embarrass the author of this Milesian tale, delivered his oracle in Latin as follows :

*The Oracle.*

Montis in excelsi scopulo, rex, siste puellam 33  
 ornatum mundo funerei thalami.  
 nec speres generum mortali stirpe creatum,  
 sed saevum atque ferum vipereumque malum,  
 quod pinnis volitans super aethera cuncta fatigat  
 flammaque et ferro singula debilitat,  
 quod tremit ipse Iovis, quo numina terrificantur  
 fluminaque horrescunt et Stygiae tenebrae.

rex olim beatus adfatu sanctae vaticinationis accepto pigens tristisque retro domum pergit suaeque coniugi praecepta sortis enodat infaustae. maeretur, fletur, lamentatur diebus plusculis. sed dirae sortis iam urget taeter effectus. iam feralium nuptiarum miserrimae virgini choragium struitur, iam taedae lumen atrae fuliginis cinere marcescit et sonus tibiae zygiae mutatur in querulum Lydii modum cantusque laetus hymenaei lugubri finitur ululatu et puella nuptura deterget lacrimas ipso suo flammeo. sic adfectae domus triste fatum cuncta etiam civitas congemebat luctuque publico confestim congruens edicitur iustitium.

Sed monitis caelestibus parendi necessitas misellam 34  
 Psychen ad destinatum poenam efflagitabat. perfectis igitur feralis thalami cum summo maerore sollempnibus, toto prosequente populo vivum producit funus et lacrimosa Psyche comitatur non nuptias, sed exsequias suas. ac dum maesti parentes et tanto malo perciti nefarium facinus perficere cunctantur, ipsa illa filia talibus eos adhortatur vocibus. 'quid infelicem senectam fletu diutino cruciatis? quid spiritum vestrum, qui magis meus est, crebris eiulatibus fatigatis? quid lacrimis ineffi-

cacibus ora mihi veneranda foedatis? quid laceratis in vestris oculis mea lumina? quid canitiem scinditis? quid pectora tunditis? haecce sunt vobis egregiae formositatis meae praeclara praemia. invidiae nefariae letali plaga percussi sero sentitis. cum gentes et populi celebrarent nos divinis honoribus, cum novam me Venerem ore consono nuncuparent, tunc dolere, tunc flere, tunc me iam quasi peremptam lugere debuistis. iam sentio, iam video solo me nomine Veneris perisse. ducite me et cui sors addixit scopulo sistite. festino felices istas nuptias obire, festino generosum illum maritum meum videre. quid differo, quid detrecto venientem, qui totius orbis exitio natus est?

*Psyche casts herself down from the crag.*

- 35 So spake the maid and then was silent, and with step unwavering mingled in the crowd of folk that followed to do her honour. They climbed a lofty mountain and came to the appointed crag. There they placed the maiden on the topmost peak and all departed from her. The marriage torches, with which they had lit the way before her, were all extinguished by their tears. They left them and with downcast heads prepared to return home. As for her hapless parents, crushed by the weight of their calamity, they shut themselves up within their house of gloom and gave themselves over to perpetual night. Psyche meanwhile sat trembling and afraid upon the very summit of the crag and wept, when, suddenly, a soft air from the breathing West made her raiment wave and blew out the tunic from her bosom, then gradually raised her and bearing her slowly on its quiet breath down the slopes of that high cliff, let her fall gently down and laid her on the flowery sward in the bosom of a deep vale.

## BOOK V

*She finds a fairy palace.*

PSYCHE lay sweetly reclined in that soft grassy place 1 on a couch of herbage fresh with dew. Her wild anguish of spirit was assuaged and she fell softly asleep. When she had slumbered enough and was refreshed, she rose to her feet. The tempest had passed from her soul. She beheld a grove of huge and lofty trees, she beheld a transparent fountain of glassy water. In the very heart of the grove beside the gliding stream there stood a palace, built by no human hands but by the cunning of a god. You will perceive, so soon as I have taken you within, that it is the pleasant and luxurious dwelling of some deity that I present to your gaze. For the fretted roof on high was curiously carved of sandalwood and ivory, and the columns that upheld it were of gold. All the walls were covered with wild beasts and other like creatures of the field, wrought in chased silver, and confronting the gaze of those that entered. Truly he was a wondrous wight, nay, he was some demigod, or rather in very truth a god, that had power by the subtlety of his matchless skill to put such wild life into silver. The pavement was of precious stones cut small and patterned with images of many kinds. Most surely, aye, again and yet again I say it, blessed are those whose feet tread upon gems and jewels. The rest of the house through all its length and breadth was precious beyond price. All the walls were built of solid ingots of gold and shone with peculiar splendour, making a daylight of their own within the house, even though the sun should withhold his beams. Such were the lightnings flashed from bedchamber and colonnade and from the very doors themselves. Nor were the riches in the rest of the house unworthy of such splendour. It seemed a heavenly palace built by great Jove that he might dwell with mortal men. Allured by the charm 2 and beauty of the place, Psyche drew near and, as her confidence increased, crossed the threshold. Soon the

delight of gazing on such loveliness drew her on to explore each several glory until at last on the farther side of the house she beheld a lofty chamber piled high with countless treasure. Naught may be found in all the world that was not there. But wondrous as was the sight of such vast wealth, yet more marvellous was it that there was no chain nor bar nor sentinel to guard the treasure of all the world. Deep joy filled her at the sight, when suddenly a bodiless voice spake to her. 'Why, lady,' it said, 'are you overwhelmed at the sight of so great wealth? All is yours. Go now to your chamber, refresh your weariness upon your couch, and bathe when it pleases you so to do. We, whose voices you hear, are your servants who will wait upon you diligently and, when you have refreshed your body, will straightway serve you with a royal banquet.'

*She is waited on by unseen attendants and visited by a lover whom she may not see.*

- 3 Sensit Psyche divinae providentiae beatitudinem monitusque, voces informes audiens, et prius somno et mox lavacro fatigationem diluit, visoque statim proximo semirotundo suggestu, propter instrumentum cenatorium rata refectui suo commodum, libens accumbit. et illico vini nectarei eduliumque variorum fercula copiosa nullo serviente, sed tantum spiritu quodam impulsa subministrantur. nec quemquam tamen illa videre poterat, sed verba tantum audiebat excidentia et solas voces famulas habebat. post opimas dapes quidam introcessit et cantavit invisus et alius citharam pulsavit, quae videbatur nec ipsa. tunc modulatae multitudinis conferta vox aures eius adfertur ut, quamvis hominum nemo
- 4 pareret, chorus tamen esse pateret. finitis voluptatibus vespera suadente concedit Psyche cubitum. iamque provecta nocte clemens quidam sonus aures eius accedit. tunc pro tanta solitudine metuens et pavet et horrescit et quovis malo plus timet quod ignorat.



*It is her unknown lover who marries Psyche secretly by night and departs before daylight without suffering her to set eyes upon him.*

Haec diutino tempore sic agebantur. atque ut est natura redditum, novitas per assiduam consuetudinem delectationem ei commendarat et sonus vocis incertae solitudinis erat solacium.

*Her lover warns her against her sisters.*

Interea parentes eius indefesso luctu atque maerore consenescebant, latiusque porrecta fama sorores illae maiores cuncta cognorant propereque maestae atque lugubres deserto lare certatim ad parentum suorum conspectum adfatumque perrexerant. ea nocte ad suam 5  
 Psychen sic inquit maritus: 'Psyche dulcissima et cara uxor, exitiabile tibi periculum minatur fortuna saevior, quod observandum pressiore cautela censeo, sorores iam tuae mortis opinione turbatae tumque vestigium requirentes scopulum istum protinus aderunt, quarum si quas forte lamentationes acceperis, neque respondeas, immo nec prospicias omnino; ceterum mihi quidem gravissimum dolorem, tibi vero summum creabis exitium.'

*She insists on seeing her sisters.*

Psyche assented and promised she would do as her husband willed. But when he left her with the passing of night the poor girl burst into weeping and consumed the whole day in tears and lamentation, crying that now in truth she was utterly undone; for she was kept a close captive within the walls of her luxurious prison and deprived of all human converse. She might not even bring consolation to her sisters that mourned her loss, nor even so much as set eyes on them. She would take no refreshment, she bathed not nor ate, but weeping floods of tears retired to sleep. After a little her husband 6  
 came to her side somewhat earlier than his wont, caught her still weeping to his arms, and thus upbraided her:

'Was this thy promise, my sweet Psyche? What can I, thy husband, now hope or expect of thee?

Night and day thou ceasest not from thine anguish, nay, not even when thy husband clasps thee to his heart. Come, now, be it as thou wilt! Obey thy heart, though its craving bring thee naught but harm. Only remember, when later thou repentest, that I warned thee in good earnest.' But Psyche, when she heard these words, broke into entreaties, then threatened that she would slay herself, and at last prevailed upon her husband to grant her desire, that she might see her sisters, soothe their sorrows, and have speech with them. He yielded to the prayers of his new-wed bride, and further gave her leave to present her sisters with what she would of gold or jewels. But he warned her again and again, with words that struck terror to her soul, never to let her sisters persuade her by their ill counsels to inquire what like her husband was; if she yielded to the impious promptings of curiosity, she would exile herself from all the profusion of wealth that now was hers. She thanked her husband and her soul was somewhat cheered. Then said she, 'Sooner would I die a hundred deaths than be robbed of thy sweet love. For whoe'er thou art, I love thee and adore thee passionately, even as I love life itself. Compared with thee Cupid's self were as naught. But grant this boon also, I beseech thee, to my prayers, and bid thy servant, the wind of the West, to bring my sisters hither even as he bore me.' Then she rained on him beguiling kisses and endearing words, calling him 'husband sweet as honey, Psyche's life and love'. Her husband yielded to the power and spell of her passionate murmurs, yielded against his will, and promised to do all; and 7 then, as dawn drew near, vanished away. Meanwhile her sisters had made inquiry as to the situation of the crag where Psyche had been left, and hastened to the spot. And when they were come there, they began to beat their breasts and weep their eyes blind, until all the rocks and cliffs made answer, echoing to their ceaseless cries of grief. And now they began to call on their unhappy sister by name, till the piercing sound of their lamentable crying descended the steep, and Psyche ran forth from the house in an ecstasy of trembling joy. 'Why', she cried, 'do ye torment yourselves with these

vain cries of woe? I, whom you mourn, am here. Cease from your mournful cries and dry at length those cheeks that so long have streamed with tears, for even now you may embrace her whom you bewailed.' Then calling the West-wind, she told him of her husband's command, and he forthwith did as he was bidden, and bore them down into the valley safe and sound on the wings of his soft breath. There the sisters embraced with eager kisses and took delight of one another, till the tears that they had dried welled forth again for very joy. Then said Psyche, 'Come now, enter with joy the house that is my home, and refresh your afflicted hearts with the presence of your own Psyche'. So 8 saying, she showed them all the riches of the golden house, and made known to their ears the great household of voices that waited on her. Then she refreshed their weariness in the fairest of baths and with all the rich dainties of that celestial table, till, their senses sated with the affluence of her heavenly wealth, they began to foster envy deep in their inmost hearts. At length one of them began to question her without ceasing, very closely and curiously, as to who was the lord of these celestial marvels, and who or of what like was her husband.

*Psyche's good fortune fires her sister's jealousy.*

Nec tamen Psyche coniugale illud praeceptum ullo pacto temerat vel pectoris arcanis exigit, sed e re nata confingit esse iuvenem quendam et speciosum, commodum lanoso barbitio genas inumbrantem, plerumque rurestribus ac montanis venatibus occupatum, et ne qua sermonis procedentis labe consilium tacitum proderetur, auro facto gemmosisque monilibus onustas eas statim vocato Zephyro tradit reportandas.

Quo protinus perpetrato sorores egregiae domum 9 redeuntes iamque gliscentis invidiae felle flagrantes multa secum sermonibus mutuis perstrepebant. sic denique inquit altera: 'En orba et saeva et iniqua Fortuna! hocine tibi complacuit ut utroque parente prognatae

diversam sortem sustineremus? et nos quidem, quae natu maiores sumus, maritis advenis ancillae deditae extorres et lare et ipsa patria degamus longe parentum velut exulantes, haec autem novissima tantis opibus et deo marito potita sit, quae nec uti recte tanta bonorum copia novit? vidisti, soror, quanta in domo iacent et qualia monilia, quae praenitent vestes, quae splendent gemmae, quantum praeterea passim calcatur aurum. quodsi maritum etiam tam formosum tenet, ut adfirmat, nulla nunc in orbe toto felicior vivit. fortassis tamen procedente consuetudine et adfectione roborata deam quoque illam deus maritus efficiet. sic est, hercules, sic se gerebat ferebatque. iam iam sursum respicit et deam spirat mulier, quae voces ancillas habet et ventis ipsis imperat. at ego misera primum patre meo seniore maritum sortita sum, dein cucurbita calviorem, cunctam domum seris et catenis obditam custodientem.'

*Their dark designs.*

10 The other took up the strain. 'I am afflicted by a husband so doubled and bent with rheumatism, that he never gives a thought to love. I have to rub his gnarled and stony fingers till my soft hands are blistered with his dirty bandages and stinking lotion and filthy plasters. I am more than an attentive wife, I am a hard-worked sick-nurse. You may endure your misfortunes with patience, or rather—for I will speak my mind plainly—with servility. As for me, I cannot any longer endure that such wealth and fortune should have fallen to one so unworthy. Remember with what pride and arrogance she dealt with us, with what boastful and extravagant ostentation she revealed her haughty temper! How scanty were the gifts she gave us from the vastness of her store, and how grudgingly she gave! And then, when she was tired of our presence, she had us bundled off and blown away upon a whistling breeze. If I am a woman and have a spark of life in me, I'll oust her from her fortune. And if, as I should suppose,



our outrageous treatment rankles in your heart as it does in mine, let us both take resolute action. Let us not reveal our wrong to our parents or any other human being, let us not even seem to know anything of how she fares. It is enough that we have seen what we would gladly not have seen, without our declaring such glad news of her to our parents and all mankind. Those are not truly rich of whose wealth no man knows aught. She shall learn that we are her elder sisters and not her handmaids. But now let us go to our husbands and revisit our homes, which, even if they are poor, are at least respectable. Then when we have taken earnest thought and formed our plans, let us return in our might to crush her pride.'

This counsel of evil, where good should have been, 11 pleased these evil women. They hid all the precious gifts they had received and began with feigned grief to weep once more, rending their hair and tearing their faces, as indeed they deserved to be torn. Then, after hastily deterring their parents from further search by rekindling the burning anguish of their grief, they went, swollen with mad rage, to their own homes, there to contrive their wicked schemes against their innocent sister, aye, even to devise her death.

Meanwhile Psyche's unknown husband once more admonished her as he talked with her in the darkness of night. 'Dost thou see', he said, 'how great is thy peril? Fortune as yet but skirmishes at the outposts. Unless thou art firm and cautious while she is yet far off, she will close hand to hand. Those false she-wolves are weaving some deep plot of sin against thee, whereof the purpose is this: that they shall persuade thee to seek to know my face, which, as I have told thee, if once thou seest, thou shalt see no more. And so if hereafter those wicked ghouls come hither armed with their dark designs—and they will come, that I know—speak not at all with them, or if thy simple unsuspecting soul be too tender to endure that, at least neither give ear nor utterance to aught concerning thy husband. For soon thou shalt bear a child like to thyself. If thou keep my secret in silence, he shall be a god; if thou divulge it, a mortal.'

- 12 This news made Psyche glad; she lifted her head and rejoiced that she should be blest with a divine child. But now those curses twain, those foul Furies breathing adder's poison, hastened toward their goal, and came sailing on their course with impious speed. Then her husband, who came not save for the brief space of night, warned Psyche once again. 'The last day, the final peril is upon thee; those hateful women, thy kin and yet thy foes, have put their armour on, have struck their camp, set the battle in array, and blown the trumpet-blast; thy monstrous sisters have drawn the sword and seek thy life. Alas! sweetest Psyche, what calamities are upon us! Pity thyself and me, keep holy silence and save thine house, thine husband, thyself, and our young babe from the doom of ruin that lowers over them. Neither see nor hear those wicked women—sisters I may not call them—for they have conceived unnatural hate for thee and have trodden underfoot the bonds of blood. Oh! take no heed when, like the Sirens, they stand forth upon the crag and make the cliffs echo with their fatal voices.'

*Psyche demands to see her sisters once again.*

- 13 Suscipit Psyche singultu lacrimoso sermonem incertans: 'iam dudum, quod sciam, fidei atque pariloquio meo pependisti documenta, nec eo setius adprobabitur tibi nunc etiam firmitas animi mei. tu modo Zephyro nostro rursus praecipe, fungatur obsequio, et in vicem denegatae sacrosanctae imaginis tuae redde saltem conspectum sororum. per istos cinnameos et undique pendulos crines tuos, per teneras et teretes et mei similes genas, per pectus nescio quo calore fervidum, supplicis anxiae piis precibus erogatus germani complexus indulge fructum et tibi devotae Psychae animam gaudio recrea. nec quicquam amplius in tuo vultu requiro, iam nil officiant mihi nec ipsae nocturnae tenebrae; teneo te, meum lumen.' his verbis et amplexibus mollibus decantatus maritus lacrimasque eius

suis crinibus detergens omnia se facturum spondit et praevertit statim lumen nascentis diei.

Iugum sororium consponsae factionis ne parentibus 14  
quidem visis recta de navibus scopulum petunt illum  
praecipiti cum velocitate nec venti ferentis oppertae  
praesentiam licentiosa cum temeritate prosiliunt in  
altum. nec immemor Zephyrus regalis edicti, quamvis  
invitus, susceptas eas gremio spirantis aerae solo reddi-  
dit. at illae incunctatae statim conferto vestigio domum  
penetrant complexaeque praedam suam sorores nomen  
ementientes thesaurumque penitus abditae fraudis vultu  
laeto tegentes sic adulant.

*Psyche still conceals the mystery from her sisters.*

'Psyche, thou art no longer a child and shalt soon be a mother. Ah! blessed are we that shall rejoice to nurse thy golden babe, who, if he match, as match he should, his parents' beauty, will be born a very Cupid.'

Thus step by step with feigned love they wormed 15  
their way into their sister's heart. And straightway when she had bidden them sit down, and had refreshed them from the weariness of their journey, and cheered them with steaming water at the bath, she feasted them royally in her banqueting hall on all those wondrous dainties and savoury stews. She bade the harp sound, and forthwith its chords made melody; she bade the flute play, and its voice was heard; she bade the choir sing, and their chant pealed forth. The hearts of those that heard were made glad by all this ravishing music, although they saw no man. But yet not even the honeyed sweetness of those strains might allay the wicked purpose of these accursed women. They turned their speech to frame the snare that their guile had made ready, and with false words began to ask her of what like her husband was, what was his family, what his rank. Then Psyche, in the utter simplicity of her heart, forgot her former tale and devised a new falsehood, and said that her husband came from the next province, had vast sums invested in business, and was

middle-aged, his head just grizzled with a few grey hairs. She spoke only for a moment on this matter and then, loading her sisters once more with costly gifts, sent them away in the chariot of the wind.

16 But they, when the soft breath of the west had lifted them on high, and they were returning homeward, began to speak thus one to the other: 'What are we to say, sister, of so monstrous a falsehood as that which the poor fool told us? The first time her husband was a youth with manhood's first down upon his chin; now he is middle-aged in all the glory of white hairs. Who can he be whom so short a space of time has thus transformed into an old man? My sister, there are but two alternatives. Either the wretch lies, or else she does not know what her husband is like. Whichever of these explanations is true, it is our duty to cast her forth from that wealth of hers as soon as we may. But if she has never seen her husband's face, clearly she has married a god. Now, if she come to be called the mother of a baby god—which heaven forbid!—I will get a noose and hang myself. Meanwhile, let us return home to our parents and devise some cunning deceit such as may suit our present discourse.'

17 So hot with anger were they, that they scarce deigned a word of greeting for their parents, and passed a sleepless and disturbed night. On the morrow these abandoned women hastened to the crag and swooped swiftly down as before under the protection of the wind. Then forcing a few tears from their eyes by rubbing their lids, they addressed their young sister with these crafty words:

*The sisters return and tell her she is a serpent's bride.*

'Tu quidem felix et ipsa tanti mali ignorantia beata sedes incuriosa periculi tui, nos autem, quae pervigili cura rebus tuis excubamus, cladibus tuis misere cruciamur. pro vero namque comperimus nec te, sociae scilicet doloris casusque tui, celare possumus immanem colubrum multinodis voluminibus serpentem, veneno noxio colla sanguinantem hiantemque ingluvie profunda



tecum noctibus latenter adquiescere. nunc recordare sortis Pythicae, quae te trucis bestiae nuptiis destinata esse clamavit. et multi coloni quique circumsecus venantur et accolae plurimi viderunt eum vespera redeuntem e pastu proximique fluminis vadis innatantem. nec diu 18 blandis alimoniaram obsequiis te saginaturum omnes adfirmant, sed devoraturum. ad haec iam tua est existimatio, utrum sororibus pro tua cara salute sollicitis adsentiri velis et declinata morte nobiscum secunda periculi vivere an saevissimae bestiae sepeliri visceribus. quod si te ruris huius vocalis solitudo et venenati serpentis amplexus delectant, certe piaes sorores nostrum fecerimus.' tunc Psyche misella, utpote simplex et animi tenella, rapitur verborum tam tristium formidine; extra terminum mentis suae posita prorsus omnium mariti monitionum suarumque promissionum memoriam effudit et in profundum calamitatis sese praecipitavit tremensque et exsanguis colore lurida sic ad illas ait :

*Psyche reveals the mystery. They bid her slay her husband by night.*

'Dearest sisters,' she said, 'you are true to your love 19 for me, as was meet and right. And methinks that those who told you these things lie not. For never have I seen my husband's face nor known at all whence he comes. Only at night I hear soft murmured words from a husband who shuns the light and whose shape I know not. You say well that he is some strange beast, and I accept your words. For ever with stern speech he terrifies me from seeking to have sight of him, and threatens great woe to me should I strive curiously to look upon his face. Now therefore, even now, help me, if there be any succour ye may bring to your sister in her hour of peril. For you will undo all your former good deeds, if you allow indifference to usurp the place of love.'

Then since they had reached their sister's inmost heart and laid it bare to view, and its portals stood

open wide, those evil women abandoned the secret stealth of their dark scheming, unsheathed the swords of guile, and invaded the timorous thoughts of the  
 20 simple-hearted girl. Then said one of them, 'Since the ties of birth bid us disregard all peril, if only we may save thee, we will make known to thee the course that long thought has revealed to us, even the sole path that leads to safety. Take the sharpest of razors, aye, and whet it yet sharper by rubbing it softly against the palm of thy hand, then hide it on that side of thy couch where thou art wont to lie. Take, too, some handy lantern, filled with oil and burning with a clear light, and place it beneath the cover of some vessel. Conceal all these preparations most carefully, and then, when he enters, trailing his moving coils, wait till he is stretched at full length and caught in the stupor of his first sleep, and his breathing tells thee that his slumber is deep; then glide from the bed and barefoot, on tiptoe, moving soft with tiny steps, free the lantern from its prison in the blind dark. Let the light teach thee how thou mayest perform thy glorious deed, then raise thy right hand, put forth all thy strength, and with the two-edged blade hew through the joint that knits the head and neck of the deadly serpent. Our aid shall not fail thee. As soon as thou hast won safety by his death, we will hasten eagerly to thy side, join hands with thine to bear away all thy treasure, find thee a wedlock worthy of thy prayers, and unite thee to a husband as human as thyself.'

21 With these words they inflamed their sister's burning heart—for in truth her heart was all afire—and then left her, for they feared exceedingly to remain on the spot where so great a crime was to be done. As before they were borne to the crag's top by the blast of the winged breeze, sped away in hasty flight, entered their ships and departed.

*She seeks to perform their bidding, only to discover that her husband is Cupid.*

At Psyche relictâ sola, nisi quod infestis Furiis agitata sola non est, aestu pelagi simile maerendo fluctuat et, quamvis statuto consilio et obstinato animo, iam tamen

facinori manus admovens adhuc incerta consilii titubat multisque calamitatis suae distrahitur adfectibus. festinat, differt, audet, trepidat, diffidit, irascitur et, quod est ultimum, in eodem corpore odit bestiam, diligit maritum. vespera tamen iam noctem trahente praecipiti festinatione nefarii sceleris instruit apparatus. nox aderat et maritus advenerat et in altum somnium descenderat. tunc Psyche, et corporis et animi alioquin infirma, **fati 22** tamen saevitia subministrante, viribus roboratur et prolata lucerna et adrepta novacula sexum audacia mutavit. sed cum primum luminis oblatione tori secreta claruerunt, videt omnium ferarum mitissimam dulcissimamque bestiam, ipsum Cupidinem, formosum deum formose cubantem, cuius aspectu lucernae quoque hilaratum lumen increbuit et acuminis sacrilegi novaculam paenitebat. at vero Psyche tanto aspectu deterrita et impos animi, marcido pallore defecta tremensque desedit in imos poplites et ferrum quaerit abscondere, sed in suo pectore; quod profecto fecisset, nisi ferrum timore tanti flagitii manibus temerariis delapsum evolasset. iamque lassa, salute defecta, dum saepius divini vultus intuetur pulchritudinem, recreatur animi. videt capitis aurei genialem caesariem ambrosia temulentam, cervices lacteas genasque purpureas pererrantes crinium globos decoriter impeditos, alios antependulos, alios retropendulos, quorum splendore nimio fulgurante iam et ipsum lumen lucernae vacillabat; per umeros volatilis dei pinnae roscidae micanti flore candicant et quamvis aliis quiescentibus extimae plumulae tenellae ac delicatae tremule resultantibus inquietae lasciviunt; ceterum corpus glabellum atque luculentum et qualem peperisse Venerem non paeniteret. ante lectuli pedes iacebat arcus et pharetra et sagittae, magni dei propitia tela,

*Cupid wakes and leaves her.*

- 23 Psyche gazed on them with insatiate heart and burning curiosity, took them in her hands and marvelled at her husband's armoury. Then taking an arrow from the quiver, she tried its point against her thumb. But her hand trembled and pressed too hard upon it, till the point pricked too deep and tiny blood-drops bedewed the surface of her skin. So, all unwitting, yet of her own doing, Psyche fell in love with Love. But even as her swooning spirit wavered in the ecstasy of such bliss, the lamp, whether it were foul falseness or guilty envy moved it, or whether it longed itself to touch and kiss so fair a body, sputtered forth from the top of its flame a drop of burning oil, which fell upon the god's right shoulder; and he, when he felt the burning smart, leapt from the couch and, seeing his secret thus foully betrayed, tore himself from the kisses of his
- 24 unhappy bride, and flew away with never a word. But poor Psyche, even as he rose, caught hold of his right leg with both her hands, clung to him as he soared on high and would not leave him, but followed him for the last time as he swept through the clouds of air, till at last o'erwearied she fell to earth.

But the god her lover left her not lying thus on earth, but flew to a cypress hard by, and from its lofty top spoke to her thus in accents of woe: 'Ah! Psyche, simple-hearted, I forgot the commands of my mother Venus, who bade me fire thee with passion for some miserable abject man and yoke thee in wedlock to him, and myself flew to thy side that I might be thy lover in his place. But this I did thoughtlessly, as now I know. For I, the far-famed archer, wounded myself with my own shafts, and made thee my bride to win this reward—that thou shouldst deem me a wild beast, and shouldst hew off my head with blade of steel, that head where dwell these eyes that love thee so dearly. Again and again I bade thee beware of all this that thou hast done, and in my love forewarned thee. But those admirable women, thy counsellors, shall forthwith pay the penalty for their disastrous admonitions; thee I will only punish thus—by flying



from thee.' And with the words he spread his pinions and soared into the sky.

*Psyche seeks to drown herself and is consoled by the god Pan.  
She visits her sister.*

Psyche vero humi prostrata et, quantum visu poterat, **25**  
volatus mariti prospiciens extremis affligebat lamentationibus animum. sed ubi remigio plumae raptum maritum proceritas spatii fecerat alienum, per proximi fluminis marginem praecipitem sese dedit. sed mitis fluvius in honorem dei scilicet, qui et ipsas aquas urere consuevit, metuens sibi confestim eam innoxio volumine super ripam florentem herbis exposuit. tunc forte Pan deus rusticus iuxta supercilium amnis sedebat complexus Echo montanam deam eamque voculas omnimodas edocens reccinere; proxime ripam vago pastu lasciviunt comam fluvii tondentes capellae. hircuosus deus sauciam Psychen atque defectam, utcunque casus eius non inscius, clementer ad se vocatam sic permulcet verbis lenientibus: 'Puella scitula, sum quidem rusticanus et upilio, sed senectutis prolixae beneficio multis experimentis instructus, verum si recte coniecto, quod profecto prudentes viri divinationem autumant, ab isto titubante et saepius vacillante vestigio deque nimio pallore corporis et assiduo suspiritu, immo et ipsis maerentibus oculis tuis, amore nimio laboras. ergo mihi ausculta nec te rursus praecipitio vel ullo mortis arcessitae genere perimas. luctum desine et pone maerorem precibusque potius Cupidinem deorum maximum percole et utpote adolescentem delicatum luxuriosumque blandis obsequiis promerere.'

Sic locuto deo pastore nulloque sermone reddito, sed **26**  
adorato tantum numine salutari Psyche pergit ire. sed cum aliquam multum viae laboranti vestigio pererrasset, inscio quodam tramite iam die labente accedit quandam civitatem, in qua regnum maritus unius sororis eius

obtinebat. qua re cognita Psyche nuntiari praesentiam suam sorori desiderat ; mox inducta, mutuis amplexibus alternae salutationis expletis, percontanti causas adventus sui sic incipit :

*Psyche pretends that Cupid has left her through love of her sister. Her sister casts herself from the crag into the valley and is killed.*

‘Thou rememberest the counsel thou didst give me, when thou didst urge me to take a two-edged razor and slay the wild beast that came to me under the false name of husband, before my wretched body fell a victim to his voracious maw. But as soon as I took the lamp for my witness—for such, alas ! was thy counsel—and looked upon his face, I saw a wondrous, nay, a celestial sight, even the son of Venus, even Cupid himself, lying hushed in gentle slumber. Transported by the sight of so much joy, and distraught by my exceeding gladness, my ecstasy was almost more than I could endure. But at that moment, by a cruel stroke of chance, the lamp spurted forth a drop of burning oil, which fell upon his shoulder. The pain wakened him forthwith from sleep, he saw me armed with fire and blade of steel and cried, “In atonement for the foul crime thou hast purposed, begone and take with thee what is thine. I will marry thy sister”—and he mentioned thy name—“with all due ritual.” So saying, he bade the West-wind blow me beyond the confines of the house.’

- 27 Psyche had scarcely finished when her sister, goaded by the stings of guilty envy, tricked her husband with a cunningly contrived lie, pretending that she had just received the news of her parents’ death, and without more ado took ship and went to that same crag. And there, though it was no wind of the west that blew, yet, aflame with all the greed of blind hope, she cried, ‘Take me, Cupid, a wife that is worthy thee, and thou, wind of the west, bear up thy mistress.’ So saying, she hurled herself headlong in one mighty leap. But not even in death might she reach that happy place. For her limbs were tossed from rock to rock among the crags and torn asunder, and afterwards, as she deserved, she provided

food for the birds and beasts who devoured her entrails. Such was the manner of her end.

*The same fate overtakes the second sister.*

Nor was the doom of Cupid's second vengeance long delayed. For Psyche once more was led by her wandering feet to another city, where the other sister dwelt, as had dwelt the first. And even as the first, she too was ensnared by Psyche's guile and, seeking in wicked rivalry to supplant her sister as the bride of Love, hastened to the crag, and perished by the same death.

*The seagull tells Venus all that has befallen.*

Meanwhile, as Psyche wandered in search of Cupid 28 from people to people, he lay in his mother's chamber groaning from the pain of the wound that the lamp had dealt him. Then that white bird, the seamew that swims over the surface of the waves oared by its wings, hastily plunged into the deep bosom of Ocean. There he found Venus, as she was bathing and swimming, and taking his stand by her told her that her son had been burned, that he was full of anguish at the wound's great pain, and lay in peril of his life. Further, he told her that the whole household of Venus had been brought into evil repute, and suffered all manner of railing, 'because', said the bird, 'both thou and he have retired from the world, he to revel in the mountains, and thou, goddess, to swim the sea. Wherefore there has been no pleasure, no joy, no merriment anywhere, but all things lie in rude unkempt neglect.' Such were the words with which that garrulous and most inquisitive bird, as he chattered into Venus's ear, lacerated the reputation of her son. Venus was filled with anger and cried with a sudden cry, 'And so that good son of mine has got a wife! Come, tell me, bird, my only faithful servant, what is the name of this woman who has thus distracted my son, a simple boy not yet promoted to the garb of manhood. Tell me, is it one of the Nymphs or Hours? Or is it one of the Muses' choir, or one of my own attendant Graces?'

The loquacious bird had no thought of silence. 'Mistress,' he replied, 'I know not who she is. I think, however, if my remembrance does not play me false, that he was head over ears in love with a girl called Psyche.' Then Venus in her indignation cried yet louder still, 'What! he loves Psyche, the supplanter of my beauty and the rival of my fame! Why, what must the young scamp think of me, for it was I showed him the girl and it was through me he came to know her?'

*Venus upbraids Cupid as he lies sick in his chamber.*

- 29 Haec quiritans properiter emergit e mari suumque protinus aureum thalamum petit et reperto, sicut audierat, aegroto puero iam inde a foribus quam maxime boans: 'honesta', inquit, 'haec et natalibus nostris bonaque tuae frugi congruentia, ut primum quidem tuae parentis, immo dominae praecepta calcares nec sordidis amoribus inimicam meam cruciaries, verum etiam hoc aetatis puer uxorem duceres, ut ego nurum scilicet tolerarem inimicam? velim ergo scias multo te meliorem filium alium me genituram, immo ut contumeliam magis sentias, aliquem de meis adoptaturam vernulis eique donaturam istas pinnas et flammam et arcum et ipsas sagittas et omnem meam suppellectilem, quam tibi non ad hos usus dederam; neque enim de patris tui bonis ad instructionem istam quicquam concessum est.
- 30 sed male prima a pueritia inductus es et acutas manus habes et maiores tuos irreverenter pulsasti totiens et ipsam matrem tuam, me, inquam, ipsam, parricida denudas cotidie et percussisti saepius. sed iam faxo te lusus huius paeniteat et sentias acidas et amaras istas nuptias. sed nunc irrisui habita quid agam? quo me conferam? quibus modis stelionem istum cohibeam? petamne auxilium ab inimica mea Sobrietate, quam propter huius ipsius luxuriam offendi saepius? at rusticae squalentisque feminae colloquium prorsus horresco. nec tamen vindictae solacium undeunde spernendum est. illa mihi prorsus



adhibenda est nec ulla alia, quae castiget asperrime nugonem istum, pharetram explicet et sagittas dearmet, arcum enodet, taedam deflammet, immo et ipsum corpus acrioribus remediis coerceat. tunc iniuriae meae litatum crediderim, cum eius comas, quae istis manibus meis subinde aureo nitore pertinxi, deraserit, pinnas, quas meo gremio nectarei fontis infeci, praetotonderit.

*Ceres and Juno seek to soothe her.*

So speaking, she flung out of doors in bitter anger, 31 and ah! how bitter the wrath of Venus can be! But Ceres and Juno straightway met her and, seeing her face thus distorted with passion, asked why she had imprisoned all the charm of her flashing eyes with so fierce a frown. She answered, 'It is well you have met me! For my heart is all on fire, and I should have done some violence. But go, I pray you, with all your might seek out that wretch Psyche, who has made off as if on wings. For you cannot be ignorant of the shame that has befallen my house, nor of the deeds of my unspeakable son.'

Then they, although they knew well what had come to pass, strove to soothe the wrath of Venus. 'What great crime', they asked, 'has thy son committed, that thou shouldst denounce his pleasures so fiercely, and seek to kill her whom he loves? Even if he has smiled not unwillingly on a charming girl, is that a crime? Knowest thou not that he is a man and young? Or hast thou forgotten the number of his years? Or dost thou think he must always be a boy merely because he carries his years so fairly? And must thou, his mother, a sensible woman too, always be prying curiously into thy son's amusements, taunting him with his loves, and denouncing thine own arts and thine own charms that live again in thy fair son?

Thus the goddesses, in fear of Cupid's arrow, gladly took up his defence and flattered him even in his absence. But Venus, indignant that her wrongs should be treated with such ridicule, passed them by and departed in the opposite direction, seeking the sea with hasty steps.

## BOOK VI

*Psyche wanders in search of Cupid. Ceres warns her of Venus's anger.*

- 1 Interea Psyche variis iactabatur discursibus, dies noctesque mariti vestigationibus intenta et quanto magis inquieta animo, tanto cupidior iratum mulcere et, si non uxoris blanditiis lenire, certe servilibus precibus propitiare. et prospecto templo quodam in ardui montis vertice, 'unde autem', inquit, 'scio, an istic meus degat dominus?' et illico dirigit citatum gradum, quem defectum prorsus assiduis laboribus spes incitabat et votum. iamque naviter emensis celsioribus iugis pulvinaribus sese proximam intulit. videt spicas frumentarias in acervo et alias flexiles in corona et spicas hordei. erant et falces et operae messoriae mundus omnis, sed cuncta passim iacentia et incuria confusa et, ut solet aestu, laborantium manibus proiecta. haec singula Psyche curiose dividit et discretim semota rite componit, rata scilicet nullius dei fana et caerimonias neglegere se debere, sed omnium benevolam misericordiam corrogare.
- 2 Haec eam sollicite seduloque curantem Ceres alma deprehendit et longum exclamat protinus: 'ain, Psyche miseranda? totum per orbem Venus anxia disquisitione tuum vestigium furens animi requirit teque ad extremum supplicium expetit et totis numinis sui viribus ultionem flagitat: tu vero rerum mearum tutelam nunc geris et aliud quicquam cogitas nisi de tua salute?' tunc Psyche pedes eius advoluta et uberi fletu rigans deae vestigia humumque verrens crinibus suis, multiugis precibus editis veniam postulabat.

*Despite Psyche's entreaties, Ceres says she aare not help her,  
and Juno does likewise.*

'By thy right hand that bringeth fruit to the earth, by the glad rites of harvest, by the silent mysteries of thy sacred arks, by the winged chariots drawn by the dragons that serve thee, by the furrows of Sicilian fields, by the ravisher's car and the imprisoning earth, by the deep abyss where the lightless wedlock of Proserpine was celebrated, by the joyous return to the light when thou hadst found thy daughter, and by all else that the shrine of Attic Eleusis shrouds in silence, I beseech thee, succour the soul of helpless Psyche, thy suppliant. Suffer me to lie hid, if only for a few short days, amid yonder heap of corn-ears, that the wild anger of that mighty goddess may be assuaged by lapse of time, or at least that I may find a brief space of rest and refreshment for the strength that my long toil hath broken.'

Ceres made answer, 'Thy tearful prayers awake my 3  
pity and I long to aid thee, but I may not quarrel with one who is my kinswoman. Moreover, I am bound to her also by old ties of friendship, and she has a good heart after all. Wherefore leave my temple without more ado, and count it for the best that I have not kept thee here, nor given thee my protection.'

This unlooked-for repulse doubled Psyche's affliction, and she turned back from the temple. As she went she saw in a twilight grove within a deep valley a temple built of cunning workmanship, and since she wished to leave no path to fairer hope untried, however doubtful it might be, but rather to implore the aid of every god, she approached the sacred portals. She saw there precious gifts and cloths embroidered with letters of gold hanging from the boughs of trees or fastened to the door-posts. And all these bore witness to the name of the goddess, to whom they had been dedicated in gratitude for boons received at her hand. Then Psyche sank to her knee and, casting her hands about the altar, yet warm with sacrifice, wiped away her tears and thus made her prayer :

4 'Sister and bride of mighty Jove, whether thou holdest thine ancient home at Samos, which alone hath glory from thy birth, thine infant wailing, and thy nurture; or whether thou hauntest thy rich home in lofty Carthage, that honours thee as the maid that came down from heaven borne on the lion's back; or rulest thou over the glorious walls of Argos by the banks of Inachus, who proclaims thee bride of the Thunderer and queen of goddesses, thou whom all the East worships as Zygia and all the West hails as Lucina, be thou to me in my great need Juno the Saviour, and free me from the fear of imminent peril; for the toils I have endured are great and I am very weary. Aye, and I know that, even uncalled, thou aidest mothers in peril when their time is near.'

So prayed she, and forthwith Juno revealed herself to her in all the august majesty of her godhead, and straightway said, 'Right gladly, by mine honour I swear it, right gladly would I grant thy prayers. But for very shame I may not aid thee against the will of Venus, my son's wife, whom I have ever loved as a daughter. Moreover, I am prevented by the laws forbidding harbourage to others' runaway slaves, save only with their master's consent.'

5 This second shipwreck of her fortunes filled Psyche with terror. She had sought her winged husband all in vain and, despairing utterly of safety, thus brooded within herself: 'What help now may I seek for the healing of my woes, since even these goddesses, for all their goodwill, may not lift their voice in my defence? Whither now may I turn, that am caught in so vast a snare? What house, what darkness, may hide me safe from great Venus's inevitable eyes! Come, then, take heart of grace! Thy poor hopes are shattered. Renounce them boldly and yield thee of thine own free-will to thy mistress, and assuage the fierce onset of her wrath by submission, late though it be. Who knows but thou mayest even find the husband thou hast sought so long, there in his mother's house!' And so she made ready for the uncertain issue of her submission, nay, rather for certain death, and meditated how she should begin her entreaties.



*Venus visits heaven and bids Mercury proclaim a reward for the discovery of Psyche.*

At Venus terrenis remediis inquisitionis abnuens 6  
caelum petit. iubet instrui currum, quem ei Vulcanus  
aurifex subtili fabrica studiose poliverat et nuptiale  
munus obtulerat, limae tenuantis detrimento conspicuum  
et ipsius auri damno pretiosum. de multis quae circa  
cubiculum dominae stabulant, procedunt quattuor can-  
didae columbae et hilaris incessibus picta colla torquentes  
iugum gemmeum subeunt susceptaque domina laetae  
subvolant. currum deae prosequentes gannitu constre-  
penti lasciviunt passeret et ceterae, quae dulce cantitant,  
aves melleis modulis suave resonantes adventum deae  
pronuntiant. cedunt nubes et Caelum filiae panditur et  
summus aether cum gaudio suscipit deam, nec obvias  
aquilas vel accipitres rapaces pertimescit magnae  
Veneris canora familia.

Tum se protinus ad Iovis regias arces dirigit et 7  
petitu superbo Mercuri, dei vocalis, operae necessariam  
usuram postulat. nec rennuit Iovis caerulum super-  
cilium. tunc ovans illico, comitante etiam Mercurio,  
Venus caelo demeat eique sollicitate serit verba : 'frater  
Arcadi, scis nempe sororem tuam Venerem sine Mer-  
curi praesentia nil unquam fecisse nec te praeterit  
utique, quanto iam tempore delitescentem ancillam  
nequiverim reperire. nil ergo superest quam tuo prae-  
conio praemium investigationis publicitus edicere. fac  
ergo mandatum matures meum et indicia, qui possit  
agnosci, manifeste designes, ne, si quis occultationis  
illicitae crimen subierit, ignorantiae se possit excusa-  
tione defendere'; et simul dicens libellum ei porrigit,  
ubi Psyche nomen continebatur et cetera. quo facto  
protinus domum discessit. nec Mercurius omisit obse- 8  
quium. nam per omnium ora populorum passim  
discurrens sic mandatae praedicationis munus ex-  
sequabatur : 'si quis a fuga retrahere vel occultam

demonstrare poterit fugitivam regis filiam, Veneris ancillam, nomine Psychen, conveniat retro metas Murtias Mercurium praedicatorum, accepturus indicivae nomine ab ipsa Venere septem savia suavia et unum longe mellitum.'

*Psyche in despair gives herself up to Venus, who beats her and sets her to sort a heap of many different kinds of grain.*

When Mercury delivered his proclamation in this wise, a wild desire seized all mankind, and they vied with one another in the hope of winning so marvellous a reward. This circumstance more than all else finally banished every thought of further delay from Psyche's soul. And as she was already approaching the doors of her mistress, one of Venus's servants, Habit by name, met her and at once cried with all the strength of her voice, 'So at last you have come to understand who is your mistress, you worthless slut! Or do you still pretend not to know what trouble we have had in looking for you? It would be in keeping with the rest of your effrontery if you did. But it is lucky you have fallen into my hands. Hell has you in its claws now, and you shall pay bitterly for your disobedience, now, 9 without more ado.' Then without a moment's hesitation she thrust her hand into Psyche's hair and dragged her after her. Psyche made no resistance, but was led into the house and brought into the presence of Venus. The goddess no sooner beheld her than she burst into a wild laugh, such as men will utter when mad with wrath; then, shaking her head and scratching her right ear, she cried, 'So at length thou hast thought fit to come and greet thy mother-in-law? Or hast thou come to visit thy husband, who is in danger of his life, thanks to the wound thou gavest him? But thou needst not be frightened! I will give thee such a welcome as a good daughter-in-law deserves.' Then 'Where', she cried, 'are my handmaidens Trouble and Sorrow?' These were summoned, and Venus handed over Psyche to their charge that they might torture her. And they, in obedience to their mistress's command, scourged poor Psyche with whips and racked her with other torments,

and then once more brought her into the presence of their mistress. Then Venus laughed loud once again <sup>10</sup> and flew upon her, tore her clothes in many places, dishevelled her hair, buffeted her about the head, and beat her cruelly. Then, taking corn and barley and millet and poppyseed and chick-peas and lentils and beans, all jumbled and confused in one heap, she said to her, 'I cannot conceive that any serving-wench as hideous as thyself could find any means to attract lovers save by making herself their drudge; wherefore now I myself will make trial of thy worth. Sort that disordered heap of seeds, place each kind of grain apart in its own place, and see that thou show me the work completed before this evening.'

Having thus assigned her this vast heap of seeds, the goddess departed to a marriage feast. But Psyche never put a hand to that disordered and inextricable mass, but sat in silent stupefaction, overwhelmed by the vastness of the task. Then the ant, the little ant, that dweller in the fields, understanding the difficulty of her huge task, pitied the sorrow of the great god's bride and, abhorring the cruelty of her mother-in-law, ran nimbly hither and thither, and summoned and gathered all the hosts of ants that dwelt around. 'Pity,' it cried, 'O ye nimble nurslings of earth, the mother of all; pity a lovely girl, the spouse even of Love himself. Be prompt and swift and aid her in her hour of need!' Thereat, wave upon wave, the six-footed hosts rushed to the rescue, and one by one with the utmost zeal separated the whole heap, grain by grain, and after they had parted and distributed the several grains, each after their kind, they vanished swiftly from sight.

*Venus, furious at Psyche's success, bids her bring her wool from the golden fleeces of savage sheep. Warned by a green reed she performs the task.*

Sed initio noctis e convivio nuptiali vino madens et <sup>11</sup>  
 fragrans balsama Venus remeat totumque revincta  
 corpus rosis micantibus visaque diligentia miri laboris:  
 'non tuum', inquit, 'nequissima, nec tuarum manuum  
 istud opus sed illius, cui tuo, immo et ipsius malo

placuisti'; et frusto cibarii panis ei proiecto cubitum facessit. interim Cupido solus interioris domus unici cubiculi custodia clausus coerebatur acriter, partim ne vulnus gravaret, partim ne cum sua cupita conveniret. sic ergo distentis et sub uno tecto separatis amatoribus taetra nox exanclata.

Sed Aurora commodum caelum inequitante, vocatae Psychae Venus infit talia: 'videsne illud nemus, quod fluvio praeterluenti ripisque longis attenditur, cuius imi gurgites vicino monte desiliunt? oves ibi nitentes auriq̄ue colore florentes incustodito pastu vagantur. inde de coma pretiosi velleris floccum mihi confestim  
 12 quoquo modo quaesitum adferas censeo'. perrexit Psyche volenter non obsequium quidem illa functura, sed requiem malorum praecipitio fluvialis rupis habitura. sed inde de fluvio musicae suavis nutricula, leni crepitu dulcis aurae divinitus inspirata sic vaticinatur arundo viridis: 'Psyche, tantis aerumnis exercita, neque tua miserrima morte meas sanctas aquas polluas nec vero istud horae contra formidabiles oves feras aditum, quo de solis flagrantia mutuatae calorem truci rabie solent efferri cornuque acuto et fronte saxea et non nunquam venenatis morsibus in exitium saevire mortalium; sed dum meridies solis sedaverit vaporem et pecua spiritus fluvialis serenitate conquieverint, poteris sub illa procerissima platano, quae mecum simul unum fluentum bibit, latenter abscondere. et cum primum, mitigata furia, laxaverint oves animum, percussis frondibus attingui nemoris lanosum aurum reperies, quod passim stirpibus convexis obhaerescit'.

*Venus, in the bitterness of her anger, bids Psyche fetch the waters of Styx.*

13 Thus did that kind and simple-hearted reed teach Psyche in her deep distress how she might win to safety. She listened with an attention which she had no cause



to regret, and thus instructed made no delay, but observed all the bidding of the reed, stole the soft yellow gold with easy theft and returned to Venus with her bosom full of it. And yet she won no approval from her mistress for having overcome the peril of her second task. For Venus, with a frown upon her brow and a bitter smile upon her lips, said, 'I am well aware who was the secret author of this deed no less than the last. But now I will put thee to a shrewd trial that I may know whether thou hast a stout heart and prudence beyond the prudence of woman. Dost thou see the high mountain peak that crowns yonder lofty cliff, wherefrom the swarthy waves of a black stream flow down till, caught in the neighbouring valley's walled abyss, they flood the Stygian swamps and feed the hoarse streams of Cocytus? Go, draw me icy water even from where on the high summit the fountain's farthest waves well forth, and bring it me with all speed in this small urn.' So saying, she gave her a small jar carved out of crystal, and threatened yet more cruel torments if she failed.

Then Psyche with swift steps sought the topmost <sup>14</sup> height of the mountain, sure that there at least, if all else failed, she could put an end to her miserable existence. But so soon as she reached the slopes near the aforesaid peak she perceived how vast and difficult was her task, and how fraught with death. For it was a rock of measureless height, rough, slippery, and inaccessible, and from jaws that gaped in its midst it vomited forth a hideous stream which, from the very point where it burst from the hollows of a deep slanting cavern and fell over the rock's sloped face, had worn out a narrow channel for its path and, thus concealed, rushed secretly into the neighbouring valley. To right and left from crannies in the crag there crept forth fierce dragons, with long craning necks and eyes sworn to unwinking wakefulness, whose pupils keep watch for ever and shrink not from the light. And even the very waters had voices wherewith they forbade approach. For they cried, 'Hence!' and 'What dost thou? Have a care!' and 'What wouldst thou? beware!' and 'Fly!' and lastly, 'Thou art doomed to die!' Psyche felt herself turned to stone by the impossibility of her

task. Though she was present in the body, her senses had flown far away from her and, quite o'erwhelmed by such vast inevitable peril, she lacked even the last solace  
 15 of tears. But the anguish of her innocent soul was not unmarked by the grave eyes of kindly Providence. For the royal bird of highest Jove of a sudden spread both his pinions and came to her with timely aid, even the eagle, the ravisher, mindful of the ancient service rendered Jove when at Love's bidding he had swept from earth the Phrygian boy, that is his cupbearer. For he honoured Love's godhead in the woes of his bride, and, leaving the shining paths of the high vault of heaven, swooped past Psyche's face, and thus began, 'Dost thou, simple-hearted and all unversed in such labours, hope to have power to steal or even touch so much as one drop of that most holy and eke most cruel fountain? Thou hast surely heard tell, even if thou hast never read, that even the gods and Jove himself dread yonder Stygian waters, and even as you mortals swear by the divinity of the gods, so the gods swear by the majesty of Styx. But come, give me that urn!' Straightway he seized it and caught it to his body; then, poised on the vast expanse of his beating pinions, swiftly he oared his way among the fierce jaws of teeth and the forked tongues of dragons that flickered to left and right. The waters denied him access and bade him depart ere he took some hurt. But he feigned that he sought them at Venus's bidding and was her servant. Wherefore they suffered him to approach somewhat less grudgingly. So he took of the water and Psyche received the full urn with joy and bore it back with all speed to Venus.

*Venus sends her to Proserpine, queen of the Underworld, to get a casket filled with divine beauty. A magic tower instructs her how she may escape the perils of her journey.*

16 Nec tamen nutum deae saevientis vel tunc expiare potuit. nam sic eam maiora atque peiora flagitia comminans appellat renidens exitiabile: 'Iam tu quidem maga videris quaedam mihi et alta prorsus malefica, quae talibus praeceptis meis obtemperastis naviter. sed adhuc istud, mea pupula, ministrare debebis. sume

istam pyxidem,' et dedit, 'protinus usque ad inferos et ipsius Orci ferales penates te derige. tunc conferes pyxidem Proserpinae: 'petit de te Venus', dicit, 'modicum de tua mittas ei formositate vel ad unam saltem dieculam sufficiens. nam quod habuit, dum filium curat aegrotum, consumpsit atque contrivit omne.' 'sed haud immaturius redito, quia me necesse est indidem delitam theatrum deorum frequentare.' tunc Psyche vel maxime sensit ultimas fortunas suas 17 et velamento reiecto ad promptum exitium sese compelli manifeste comperit. quidni? quae suis pedibus ultro ad Tartarum manesque commearere cogere. nec cunctata diutius pergit ad quamquam turrim praealtam, indidem sese datura praecipitem; sic enim rebatur ad inferos recte atque pulcherrime se posse descendere. sed turris prorumpit in vocem subitam et 'quid te', inquit, 'praecipitem, o misella, quaeris extinguere? quidque iam novissimo periculo laborique isto temere succumbis? nam si spiritus corpore tuo semel fuerit seiugatus, ibis quidem profecto ad imum Tartarum, sed inde nullo pacto redire poteris. mihi ausculta. Lace- 18 daemo Achaiae nobilis civitas non longe sita est; huius conterminam deviis abditam locis quaere Taenarum. inibi spiraculum Ditis, et per portas hiantes monstratur iter invium, cui te, limine transmeato, simul commiseris, iam canali directo perges ad ipsam Orci regiam.

*The perils of the path to Hades.*

Yet thou must not go empty-handed through the gloom, but must bear in both thy hands cakes kneaded of pearl-barley and mead, and in thy mouth itself thou must bear two coins. And when thou hast traversed a good part of thy deathly journey, thou shalt meet a lame ass bearing wood, and with him a lame driver who will ask thee to hand him a few twigs that have fallen from the load. But do thou speak never a word, but pass on thy way in silence. And forthwith thou

shalt come to the river of the dead, where Charon hath charge, and asks the ferryman's toll ere he conveys the traveller to the farther shore in his seamy bark. For avarice lives even among the dead, nor will Charon, or even the great god that is lord of hell, do aught unpaid; but the poor man when he dies must needs seek for journey-money, and if there be no coin of bronze to hand, no one will ever suffer him to breathe his last. Thou must give this filthy greybeard by way of toll one of the coins which thou shalt take with thee. But remember, he must take it with his own hand from thy mouth. Likewise, as thou crossest the sluggish river, a dead man that is floating on the surface will pray thee, raising his rotting hands, to take him into thy boat. But be thou not moved with pity for him, for it is not lawful.

19 And when thou hast crossed the river and gone a little way farther, old weaving women, as they weave their web, will beg thee lend them the aid of thy hands for a little. But thou must not touch the web; it is forbidden. For all these snares and many others spring from Venus's crafty designs against thee, that thou mayest let fall at least one of the cakes from thy hands. But think not the loss of that worthless piece of barley-paste matters but little; for if thou lose but one, thou shalt lose with it the light of day. For there is a huge hound with three vast heads, wild and terrible, that bays with thunderous throat at the dead, though they are past all hurt that he might do them. Terrifying them with vain threats, he keeps sleepless watch before the very threshold of Proserpine's dark halls and guards the empty house of Dis. Bridle his rage by leaving him a cake to prey upon, and thou shalt pass him by with ease, and forthwith enter the very house of Proserpine. She shall welcome thee with kindly courtesy, bidding thee sit down and partake of a rich feast. But do thou sit upon the ground, and ask for coarse bread and eat it. Then tell wherefore thou hast come, take whatsoever shall be given thee, and returning back, buy off the hound's rage with the remaining cake. Then give the greedy mariner the coin thou hadst kept back and, when thou hast crossed the river, retrace thy former steps till thou behold once more yonder host of all the



stars of heaven. But I bid thee, above all, beware that thou seek not to open or look within the casket which thou bearest, or turn at all with over-curious eyes to view the treasure of divine beauty that is concealed within.'

Thus did that far-seeing tower perform its task of **20** prophecy. And Psyche tarried not, but went to Taenarus and, duly taking the coins and the cakes, ran down the path to the underworld, passed by the decrepit donkey-driver in silence, paid the river's toll to the ferryman, disregarded the prayer of the floating dead, spurned the crafty entreaties of the weaving women, and, after she had lulled the dead fury of the hound by giving him a cake to devour, entered the house of Proserpine. And though her hostess offered her a soft chair and dainty food she would have none of them, but sat lowly at her feet, content with common bread, and delivered the message with which Venus had entrusted her. Straightway the casket was filled and sealed in secret. Psyche took it in her hands, silenced the hound's barking maw with the second cake, and paid the second coin to the ferryman.

*Psyche, overcome by curiosity, opens the casket, but is saved by Cupid from the results of her curiosity. Cupid appeals to Jupiter who promises that he and Psyche shall be reunited.*

Et repetita atque adorata candida ista luce, quam festinans obsequium terminare, mentem capitur temeraria curiositate et, 'ecce', inquit, 'inepta ego divinae formositatis gerula, quae nec tantillum quidem indidem mihi delibo vel sic amatori meo formoso placitura,' et cum dicto reserat pyxidem. nec quicquam ibi rerum **21** nec formositas ulla, sed infernus somnus ac vere Stygius, qui statim coperculo revelatus invadit eam crassaque soporis nebula cunctis eius membris perfunditur et in ipso vestigio ipsaque semita collapsam possidet. et iacebat immobilis et nihil aliud quam dormiens cadaver. sed Cupido iam cicatrice solida revalescens nec diutinam suae Psyches absentiam

tolerans per altissimam cubiculi, quo cohibebatur, elapsus fenestram relictisque pinnis aliquanta quiete, longe velocius provolans Psychen accurrit suam deter-soque somno curiose et rursus in pristinam pyxidis sedem recondito Psychen innoxio punctulo sagittae suae suscitatur et, 'ecce,' inquit, 'rursus perieras, misella, simili curiositate. sed interim quidem tu provinciam, quae tibi matris meae praecepto mandata est, exsequere naviter, cetera egomet videro.' his dictis amator levis in pinnae se dedit, Psyche vero confestim Veneri munus reportat Proserpinae.

- 22 Interea Cupido amore nimio peresus et aegra facie, matris suae repentinam sobrietatem pertimescens, ad armillum redit alisque pernicibus caeli penetrato vertice, magno Iovi supplicat suamque causam probat. tunc Iuppiter prehensa Cupidinis buccula manuque ad os suum relata consaviat atque sic ad illum, 'licet tu,' inquit, 'domine fili, nunquam mihi concessu deum decretum servaris honorem, sed istud pectus meum, quo leges elementorum et vices siderum disponuntur, convulneraris assiduis ictibus, at tamen modestiae meae memor quodque inter istas meas manus creveris, cuncta perficiam'.

*The marriage of Cupid and Psyche in Heaven.*

- 23 Having thus spoken, he bade Mercury forthwith summon all the gods to an assembly, and make proclamation that, if any one absented himself from the council of the heavenly ones, he should be fined ten thousand pieces. The fear of this caused heaven's theatre promptly to be filled, and Jupiter, towering above the assembly on his high throne, thus gave utterance: 'Ye gods whose names are written in the Muses' register, ye all know right well, methinks, that my own hands have reared the stripling whom you see before you. I have thought fit at last to set some curb upon the wild passions of his youthful prime. Long enough he has been the daily talk and scandal of

all the world for his gallantries and his manifold vices. It is time that the wanton spirit of boyhood should be enchained in the fetters of wedlock. He has chosen a maiden; let him keep her, let her be his for ever, let him enjoy his love and hold Psyche in his arms to all eternity.' Then, turning to Venus, he added, 'And thou, my daughter, be not downcast, and have no fear that thy son's marriage with a mortal shall shame thy lofty rank and lineage. For I will see to it that it shall be no unworthy wedlock, but lawful and in accordance with civil law.' Then straightway he bade Mercury catch up Psyche and bring her to heaven. This done, he offered her a goblet of ambrosia and said, 'Psyche, drink of this and be immortal. Then Cupid shall never leave thine arms, but your marriage shall endure for ever.'

Forthwith a rich nuptial banquet was set forth. <sup>24</sup> The bridegroom reclined on the couch of honour holding Psyche to his heart. So, too, Jupiter lay by the side of Juno his spouse, and all the gods took their places in order. Then the shepherd boy that is his cupbearer served Jove with a goblet of nectar, which is the wine of the gods, and Liber served the others, while Vulcan cooked the dinner. The Hours made all things glow red with roses and other flowers, the Graces sprinkled balsam, and the Muses made melody with tuneful voices. Apollo accompanied his lyre with song, fair Venus danced with steps that kept time to the sweet music played by the orchestra she had provided; for the Muses chanted in chorus or blew the flute, while Satyr and young Pan played upon the pipe of reed. Thus did Psyche with all solemnity become Cupid's bride, and soon a daughter was born to them, and the name by which we name her is Pleasure.

*Return of the robbers. They take the ass with them to fetch their booty.*

Sic captivæ puellæ delira et temulenta illa narrabat <sup>25</sup> anicula; sed adstans ego non procul dolebam mehercules, quod pugillares et stilum non habebam, qui tam

bellam fabulam praenotarem. ecce confecto nescioquo gravi proelio, latrones adveniunt onusti, nonnulli tamen, immo promptiores, vulnerati. his domi relictis et plagas recurrentibus, ipsi ad reliquas occultatas in quadam spelunca sarcinas, ut aiebant, proficisci gestiunt. prandioque raptim tuburcinato me et equum, vectores rerum illarum futuros, fustibus tundentes producunt in viam multisque clivis et anfractibus fatigatos prope ipsam vesperam perducunt ad quandam speluncam, unde multis onustos rebus ne breviculo quidem tempore reffectos ociter reducunt tantaque trepidatione festinabant, ut me plagis multis obtundentes propellentesque super lapidem propter viam positum deicerent. unde crebris aequae ingestis ictibus, crure dextero et ungula sinistra me debilitatum aegre ad exsurgendum compellunt. et unus, 'quo usque,' inquit, 'ruptum istum asellum, nunc etiam claudum, frustra pascemus?' et alius; 'quid quod et pessimo pede nostram domum accessit nec quicquam idonei lucri exinde cepimus, sed vulnera et fortissimorum occisiones?' alius iterum; 'certe ego, cum primum sarcinas istas quanquam invitus pertulerit, protinus eum vulturiis gratissimum pabulum futurum praecipitabo.'

Dum secum mitissimi homines altercant de mea nece, iam et domum perveneramus. nam timor ungulas mihi alas fecerat. tum quae ferebamus amoliti properiter nulla salutis nostrae cura ac ne meae quidem necis habita, comitibus adscitis qui vulnerati remanserant, recurrunt reliqua ipsi laturi, taedio, ut aiebant, nostrae tarditatis.

*The ass tempts the captive maiden to escape.*

I was a prey to the liveliest anxieties as I contemplated the prospect of the death with which they had threatened me, and thus did I reason with myself: 'Lucius, why tarriest thou, or for what last woe dost



thou wait? These robbers have doomed thee to death, aye and the most cruel of deaths! All is ready; no great effort is required. Thou seest those rocks hard by, set with sharp jutting points of flint, that will pierce thee and tear thee limb from limb, or ever thou come to the bottom. Play the man, then, and seek safety while thou mayest. Thou hast a peerless chance of flight, while the robbers are away. Wilt thou fear thy sole guardian, an old hag half-dead already, whom thou mayest finish with one kick from thy foot, lame though it be? But whither, oh whither shalt thou fly, and who will harbour thee? Nay, thy thoughts are but the foolish thoughts of an ass. For what traveller, finding one that may carry him, will not gladly take thee with him?’

Straightway with a vigorous effort I broke the thong <sup>27</sup> that bound me, and sped away as fast as my four feet would carry me. But I failed to elude the eyes of that shrewd old woman, for they were keen as the eyes of any kite. When she saw me free, she summoned to her aid an audacity beyond that of her age and sex, caught the thong and struggled to pull me back and hale me home. But I, remembering the robbers’ dark designs upon my life, had no pity for her, but, driving the heels of my hind legs into her, I struck her to the ground. Notwithstanding, prostrate as she was, she clung tenaciously to the thong, so that she was dragged after me for some distance, as I strove to gallop away. Straightway she began with loud screams to summon stronger hands to her assistance. But her tears and clamour were all in vain, for there was no one there to bring her aid save only the captive girl. She ran out at the sound of these cries and beheld a truly memorable and dramatic spectacle, to wit, an old hag sustaining the rôle of Dirce, and trailed not behind a bull, but an ass. Then, taking upon herself courage such as a man might have been proud to show, she dared a noble deed. Snatching the thong from the hands of the old woman, she prattled gently to me, recalled me from my headlong flight, mounted nimbly on my back and urged me once more to a gallop. Moved not only by the desire to <sup>28</sup> make good my own self-chosen flight, but also by the

hope of saving the maiden and, I may add, persuaded by the blows with which not infrequently she jogged my memory, I beat the ground with my four feet in a gallop that would not have disgraced a horse, and strove to whinny back an answer to the maid's sweet words. Nay more, under the pretence of scratching my back, I sometimes turned my neck sideways and kissed her dainty feet.

*Their escape and their recapture.*

Tunc illa suspirans altius caelumque sollicito vultu petens, 'vos,' inquit, 'Superi, tandem meis supremis periculis opem facite, et tu, Fortuna durior, iam saevire desiste. sat tibi miseris istis cruciatibus litatum est. tuque, praesidium meae libertatis meaeque salutis, si me domum pervexeris incolumem parentibusque et formoso proco reddideris, quas tibi gratias perhibebo, quos honores habebō, quos cibos exhibebo! sed nec inter cibos delicatos et otium profundum vitaeque totius beatitudinem deerit tibi dignitas gloriosa. nam memoriam praesentis fortunae meae divinaeque providentiae perpetua testatione signabo et depictam in tabula fugae praesentis imaginem meae domus atrio dedicabo.' dum haec identidem puella replicat, ad quoddam pervenimus trivium, unde me adrepto capistro dirigere dextrorsum magnopere gestiebat, quod ad parentes eius ea scilicet iretur via. sed ego gnarus latrones illac ad reliquas commeasse praedas, renitebar firmiter atque sic in animo meo tacitus expostulabam; 'quid facis infelix puella? quid agis? cur festinas ad Orcum? quid meis pedibus vim facere contendis? non enim te tantum, verum etiam me perditum ibis.' sic nos in diversa tendentes rapinis suis onusti coram deprehendunt ipsi latrones et ad lunae splendorem iam inde longius cognitos risu maligno salutant; et unus e numero sic  
 29  
 30 appellat; 'quorsum istam festinanti vestigio lucubrat

viam nec noctis intempestae Manes Larvasque formidatis? an tu, probissima puella, parentes tuos intervisere properabas? sed nos et solitudini tuae praesidium praestabimus et ad parentes tuos iter monstrabimus.' et unus prehenso loro retrorsum me circumtorquet nec baculi nodosi, quod gerebat, suetis ictibus temperat. tunc ingratis ad promptum recurrens exitium reminiscor doloris unguulae et occipio nutanti capite claudicare. sed, 'ecce,' inquit ille qui me retraxerat, 'rursum titubas et vaccillas, et putres isti tui pedes fugere possunt, ambulare nesciunt? at paulo ante pinnatam Pegasi vincebas celeritatem.'

*The girl and the ass are condemned to death.*

My comrade was still brandishing his cudgel and plying his good-humoured jests when we reached the outworks of the robbers' home. And lo and behold! there was the old hag hanging in a noose from the branch of a high cypress tree. They cut her down without delay, tied her up in the rope with which she had hung herself, and hurled her over the precipice. Then, after casting the girl into chains, they precipitated themselves with all the ferocity of wild beasts upon the supper, on the preparation of which the unhappy old woman had expended her last energies.

While they were gorging with voracious gluttony, 31 they began to deliberate how they should punish us and have their revenge. And since their proceedings were entirely lacking in order, there were great differences of opinion. One urged that the girl should be burnt alive, a second suggested that she should be thrown to the wild beasts, a third bade them hang her from a gibbet, a fourth advised that they should apply torture and tear the flesh from her limbs. The one point on which all their votes agreed was that in any case she must surely die. At last, when the uproar had subsided a little, one of them began to speak with measured utterance:

'It would be out of keeping with the rule of our order, with our humanity as individuals, and with my own

moderation, were I to permit you to indulge your fury to a degree out of all proportion and relation to the offence, to employ wild beasts, fire, crucifixion, and torture to satisfy our vengeance, or indeed do anything to cause rapid extinction in the darkness of death. Wherefore, give ear to my counsels and grant the girl her life, but only such life as she deserves. You have none of you forgotten the doom that you passed long since on yonder ass; he has always been lazy, and what is worse, a thorough glutton; but now he has not only gone so far as to sham lameness, but he has also served as an agent and accomplice in this girl's escape. Let us bind them to some jagged rock and expose them to the blazing  
 32 heat of noon. Thus both of them will endure all the torments you have so justly decreed. The ass will die as he deserved to do, while she will dwindle away from mortal hunger and long fasting. And we may be sure that she will not slay herself with her own hands, for they will be fast bound.'

Hearing these words, the robbers voted, heart and hand, for his proposal. I heard it all with my vast ears and bewailed the corpse I should be upon the morrow.

## BOOK VII

*An unknown robber chief joins the band.*

1. As soon as darkness was dispelled and dawn grew white in the sky, and the sun's glowing car began to give light to all things, there arrived one whom the fashion of the greetings interchanged showed to be a member of the robber-band. He sat down at the very entrance of the cave and, on recovering his breath, . . .  
 4 produced a thousand pieces of gold, stitched into the lining of his coat for concealment. These he said he had stolen from sundry wayfarers and, being an honest fellow, presented them to the common treasury. He



began also to make anxious inquiries as to the welfare of his comrades-in-arms. On learning that several, or rather, I should say, all of the bravest members of the band had perished in various daring enterprises, he suggested that they should confine themselves to peaceful errands for a while and bid a truce to warfare of all kinds, devoting their efforts by preference to the acquisition of fresh comrades-in-arms and the restoration of their martial company to its former numbers by the enlistment of youthful recruits. For, he said, the unwilling might be constrained to join them by threats, the willing allured by promise of reward, while not a few would be glad to quit the grovelling life of a slave and form one of a company where all were as free as kings. He himself, a few days since, had met a young fellow, tall in stature, huge in body, and prompt of hand. He had urged this youth and finally persuaded him to turn his hands, which had grown clumsy through prolonged inactivity, to a more profitable trade, to enjoy, while still he might, the advantages of robust health, to cease to stretch out his sturdy hands to receive a beggar's dole, and rather to employ them for the acquisition of gold by the handful. His words met <sup>5</sup> with general approval, and it was decided to admit the new recruit, whom they regarded as satisfactory, and to seek out others to make good the gaps in their ranks. Thereupon the man who had thus spoken left the cave and after a short delay brought in a gigantic youth, as he had promised. I do not think one of those present could compare with him in stature, for, quite apart from the enormous proportions of the rest of his body, he was a full head taller than all the rest and the first down of youth was beginning to steal across his cheeks.

'Hail,' said the newcomer on entering, 'hail, ye servants of Mars, most valorous of gods, hail, ye that are now my true comrades-in-arms, give a willing welcome to a willing recruit, a lively and courageous fellow who would sooner have his body full of wounds than his hands of gold, and cares not a fig for death that others dread. And I would not have you think me a wastrel or a mere beggar, nor judge my virtues by my rags.'

*His story.*

nam praefui validissimae manui totamque prorsus devastavi Macedoniam. ego sum praedo famosus ille Thracius, cuius totae provinciae nomen horrescunt, patre Therone aequae latrone inclito prognatus, humano sanguine nutritus, heres et aemulus virtutis paternae.

6 sed omnem pristinam sociorum fortium multitudinem magnasque illas opes exiguo temporis amisi spatio. nam procuratorem principis fortuna tristiore decussum, praetereuntem deo irato fueram aggressus. fuit multis officiis in aula Caesaris clarus atque conspicuus, ipsi etiam probe spectatus. hunc insimulatum quorundam astu proiecit extorrem saeviens invidia. sed uxor eius Plotina, rarae fidei atque singularis pudicitiae femina, spretis atque contemptis urbicae luxuriae deliciis, fugientis comes et infortunii socia, tonso capillo, in masculinam faciem reformato habitu, pretiosissimis monilium et auro monetali zonis refertis incincta, inter ipsas custodientium militum manus et gladios nudos intrepida, cunctorum periculorum particeps et pro mariti salute pervigilem curam suscipiens aerumnas assiduas ingenio masculo sustinebat. iamque plurimis itineris difficultatibus marisque terroribus exanclatis Zacynthum petebat, quam sors ei fatalis decreverat temporariam sedem. sed cum primum litus Actiacum, quo tunc Macedonia delapsi grassabamur, appulisset, nocte promota tabernulam quandam litori navique proximam, quam vitatis maris fluctibus incubabant, invadimus et diripimus omnia. nec tamen periculo levi temptati discessimus. simul namque primum sonum ianuae matrona percepit, procurrans in cubiculum clamoribus inquietis cuncta miscuit, milites suosque famulos nominatim, sed et omnem viciniam suppetiatum convocans, nisi quod pavore cunctorum, qui sibi quisque metuentes delitescere

bant, effectum est ut impune discederemus. sed protinus sanctissima et unice fidei femina, bonis artibus gratiosa, precibus ad Caesaris numen porrectis et marito reditum celerem et aggressuræ plenam vindictam impetravit. denique noluit esse Caesar Haemi latronis collegium, et confestim interivit. tantum potest nutus etiam magni principis.

*His escape.*

The whole company were hunted down by detachments of soldiers, brought to bay, and cut to pieces. I alone escaped with difficulty from the very jaws of hell. The manner of my escape was as follows. I put on a richly embroidered woman's robe that hung in many a drooping fold, covered my head with a finely-woven hood, put on white shoes such as women wear, and clad myself in thin and delicate raiment. Thus disguised and concealed under the likeness of the weaker sex, I mounted on an ass carrying a load of barley-ears and passed through the midst of the enemy's line. For the soldiers, thinking that I was a female donkey-driver, gave me free passage, for even then my cheeks were beardless and shone with all the smoothness of boyhood. Nor even then did I fall away from my father's fame or my own valour, though I admit I was half afraid when I found myself so near the soldiers' swords. Nay, under cover of my false disguise I attacked villas and hamlets single-handed, and so scraped together a trifle of journey-money.' With the words he threw open his rags and poured forth into their midst two thousand pieces of gold, crying, 'See there, I gladly offer that as a contribution, or rather an endowment, for your company, and, if you will have me, I offer you myself as well to be your trusty leader. But a little while, and I'll make your house of stone into a house of gold.'

*A banquet in the robber's cave.*

Without a moment's hesitation the robbers elected 9 him by a unanimous vote to be their chief, and offered him a fine robe, bidding him lay aside the rags and

tatters which had brought them so much wealth. His new clothes made him look a new man, and after saluting each of his comrades with a kiss, he was given a seat at the head of the table and his captaincy was inaugurated by a banquet and deep potations. In the course of conversation he learned of the maiden's escape on my back and of the monstrous death destined for both of us. He inquired where the girl was now. In reply they led him to the spot. When he saw her loaded with chains, he turned up his nose in scorn and left her, saying, 'I'm not such a rash fool as to interfere with your decisions, but my conscience would accuse me inwardly were I to hide from you what in my opinion it were best for you to do. I am really anxious for your welfare, so I beg you to give me your confidence. If what I propose displease you, you can return to your project. Now it seems to me that robbers, at least if they be wise, ought to rank nothing higher than their own profit, not even revenge, which often recoils on others than those for whom it was intended. If you destroy the girl, you will merely vent your indignation without the slightest gain to yourselves. Now I propose that we should take her to some town and there sell her as a slave. But of course you are free to make your own decision, and to deal with your own property as you will.'

10 Thus did the robber's counsel for the treasury, as he seemed to be, plead our cause, the noble saviour of ass and maid. The others took a long time to deliberate, and the delay set my heartstrings, nay, even my unhappy soul, upon the rack. But at last they assented readily enough to the proposal of their new comrade, and straightway released the maiden from her chains. Now the moment she set eyes upon the young man and heard him suggest her sale, she began to laugh in the most shameless manner, so that I began, as was only natural, secretly to revile the whole female sex; indeed, at that moment the character of the whole race of womankind hung upon the judgement of an ass. But the youth took up his word again and said, 'Well then, let us go and pray to Mars, the faithful comrade, with a view to the girl's sale and the discovery of fresh



recruits. But I see that you have no beast suitable for sacrifice, and not even wine enough for our own consumption. Give me ten comrades therefore. They will be sufficient escort with which to visit the nearest village, where I will buy you materials for a feast worthy of the priests of Mars.'

So spake he, and the others prepared a good fire, and raised an altar of green turf in honour of Mars. Not long afterwards the envoys returned carrying wine-<sup>II</sup> skins, and driving along with them whole flocks of cattle with threats and curses. They selected a large goat of many years and shaggy hair, and sacrificed him as a victim to Mars, their helper and comrade. This done, forthwith they prepared a sumptuous meal. Then said the stranger, 'You shall see that I am not only going to lead you bravely in fight and foray, but in your pleasures as well'. He set himself to work and made all the necessary preparations with extraordinary skill. He swept the cave, he laid the table, he cooked the meal, he compounded savoury stews and served them daintily; above all, he drenched his comrades with draughts of wine as deep as they were frequent.

*The robber chief is the captive's lover in disguise. He drugs and binds the robbers and escapes with his beloved and the ass.*

Interdum tamen simulatione promendi quae poscebat usus, ad puellam commeabat assidue partesque subreptas clanculo et praegustatas a se potiones offerebat hilaris. at illa sumebat appetenter et non nunquam basiabat volentem. quae res oppido mihi displicebat. 'hem oblita es nuptiarum, puella, et illi marito, quem tibi parentes iunxerunt, hunc advenam cruentumque percussorem praeponis? nec te conscientia stimulat? quid si quo modo latrones ceteri persenserint? non rursus recurras ad asinum et rursus exitium mihi parabis? re vera ludis de alieno corio.'

Dum ista ego mecum maxima cum indignatione dis-<sup>12</sup>puto, de verbis eorum quibusdam dubiis, sed non

obscuris prudenti asino, cognosco non Haemum illum praedonem famosum, sed Tlepolemum sponsum puellae ipsius. nam procedente sermone paulo iam clarius, contempta mea praesentia quasi vere mortui, 'bono animo es', inquit, 'Charite dulcissima; nam totos istos hostes tuos statim captivos habebis'; et instantia validiore vinum iam inmixtum vinolentia madidis ipse abstemius non cessat impingere. et hercules suspicionem mihi fecit, quasi soporiferum quoddam venenum cantharis immisceret. cuncti denique vino sepulti iacebant, omnes pariter mortui. tunc nullo negotio artissimis vinculis impeditis ac pro arbitrio suo constrictis illis, imposita dorso meo puella, dirigit gressum ad suam patriam.

- 13 Quam simul accessimus, tota civitas ad conspectum effunditur. procurrunt parentes, adfines, clientes, alumni, famuli: laeti faciem, gaudio delibuti. pompam cerneret omnis sexus et aetatis novumque et hercules memorandum spectamen, virginem asino triumphantem. denique ipse etiam hilarior pro virili parte, ne praesenti negotio ut alienus discreparem, porrectis auribus proflatisque naribus rudivi fortiter, immo tonanti clamore personui. et illam receptam commode parentes fovebant, me vero cum ingenti iumentorum civiumque multitudine confestim retro Tlepolemus agebat non invitum. nam et alias curiosus et tunc latronum captivitatis spectator optabam fieri. quos quidem colligatos adhuc vino magis quam vinculis deprehendimus. totis ergo prolatis erutisque rebus et nobis auro argentoque et ceteris onustis, ipsos partim constrictos, uti fuerant, provolutosque in proximas rupinas praecipites dedere, alios vero suis sibi gladiis obtruncatos reliquere.

*The Ass's reward.*

We returned to the city full of joy and exultation that we had taken such vengeance. The treasures were consigned to the care of the state, the rescued girl given to Tlepolemus with all the solemnity of the law. Thenceforth the affianced bride lavished every possible 14 attention upon me, whom she hailed as her saviour, and when the day of her actual marriage arrived, she ordered my stable literally to be filled with barley, and had me served with hay sufficient to have satisfied a Bactrian camel. But, oh! what curses had been dark enough for Fotis for having transformed me into an ass and not into a dog! For I saw all the dogs of the place gorged and swollen with the scraps and remnants of the bounteous wedding-feast. The next day the newly wedded bride began to tell her parents and husband, nor ever tired of telling, how much she owed to me, until they promised to show me the highest honours. With this in view they called together the wisest of their friends and debated how I might most worthily be rewarded. One thought that I should be shut up indoors and lead a life of ease, battenning on choice barley, beans, and vetch. But another favoured my freedom and carried the day with a proposal that I should be sent into the country pastures where I might run wild at my own sweet will. Without more 15 ado they called the groom who had charge of the herd, and with many exhortations entrusted me to his keeping to be led away. At this, I must confess, my heart leaped for joy, and I trotted ahead of him rejoicing; for I had bidden farewell to packs and such-like burdens for ever, had won my liberty, and trusted to find some roses growing in the grassy meadows as soon as spring set in.

# NOTES

## BOOK IV

**23. totis**: here used as in colloquial and late Latin in the sense of 'all' (whence the French *tout* and Italian *tutto*). A classical writer would have written *omnibus*.

**simul**: here used not as an adverb, but as a conjunction, 'as soon as', a shorter form of the full phrase *simul ac*. It is classical.

**quae . . . facientes**, 'minimizing her sorrows'.

**brevem . . . tribue**: lit. 'grant a little patience to our profit', i.e. 'just show a little patience that we may make some profit out of this affair'. **compendium** (from *cum* and *pendo*) is the opposite of *dispendium*, 'extravagance'. **istam**, 'this', as often in Apuleius.

**sanguinis**, 'offspring', as we might say 'flesh and blood'.

**24. adsidens eam**. In classical Latin *adsideo*, in the sense 'sit by', governs the dative, but is, however, used with the accusative in the sense 'to sit down before a town', i.e. 'to besiege'.

**solaretur**: subj. of command dependent on *praecipiant*. There is no breach of the rules of sequence, since *praecipiant* is vivid present used for *praeceperunt*.

**sueta**: neut. plur. = 'the accustomed occupations'.

**mihi . . . excussit**, 'wrung even tears from me'.

**tali domo, &c.**: abl. dependent on *desolata*, a construction not actually found before the first century A. D.

**mancipium**: literally means 'a taking by hand', then 'formal delivery according to law'. It then comes to be used of slaves thus transferred, as here.

**desinere** (transitive) with acc. ('cease') is a rare and mainly poetical construction.

**26. subsiste**: with dat. 'stand by, help', a rare sense not found before Apuleius.

**aevo longiore**: abl. instr. with *maturatae*, 'ripened by'.

**miseratio**, 'the fount of pity has not run dry'.

**principalis**, in classical Latin, means 'original', but early in the first century A. D. came to be used of rank; 'holding the first place'.

**filium publicum**, 'the city's adopted son'.

**tantulo triennio**, 'by a short three years'; abl. of measure.

**contubernium** (from *cum* and *taberna*) means living in the same room, tent, &c. Thus it comes to mean 'close companionship'.



**domusculae**: an affectionate diminutive; 'grown up in undivided companionship within the same dear home'.

**votis . . . pacto**: it is impossible to say which of these words is abl. and which dat. after *destinatus*. In either case the sense is 'destined long since by betrothal for marriage'.

**tabulis**: the marriage contract, which had already been drafted. From meaning 'tablets' *tabulae* comes to mean any formal document.

**cognatorum**, 'blood relations'. **adfinium**: a more general term, like our 'connexions'.

**hymenaeus**, originally the name of the Greek god of marriage, is used metaphorically = 'marriage', or, as here, the 'marriage hymn', from its refrain, *Hymen, io, Hymenaeae*.

**mundo**: see note on ch. 33.

**ad . . . faciem**, 'like'; 'fierce as though bent on battle'.

**caedi, rapinae** depend on *manus adferunt*, 'turn their hands to'.

**cuneus**: lit. 'a wedge', then technical military term for a phalanx or 'wedge-shaped column'.

**instar**: indecl. neuter noun meaning 'equivalent', and so 'likeness'. It is probably derived from *instare* ('to stand upon') in the sense of a weight placed in the scale of a balance.

**Protesilai**. The marriage of Protesilaus, a Thessalian chief, was interrupted by his being called away to the siege of Troy, where he was slain. His ghost was permitted to revisit his bride, Laodamia. See Wordsworth's *Laodamia*.

**dispestae**: from *dispesco*, a rare and post-classical word meaning 'divide' or 'sunder'.

**28. gratissima specie**: abl. of quality.

**sufficienter**: late Latin. A classical author would have been content with *satis*.

**denique**: here used as a vague connecting particle, and need not be translated. **copiosi**: may mean either 'numerous' or 'wealthy'.

**primore . . . residente**, 'with finger-tip resting against the thumb held erect', i.e. in the attitude of kissing the hand, a common form of reverence to the gods. *primoris* does not necessarily mean the 'first finger', though such a meaning would be possible.

**caerulum . . . educavit**. The legend ran that Venus was born of the foam of the sea.

**numinis . . . venia**, 'having granted the favour of her divine presence to all the world (*passim*)'. Abl. abs.

**pullulasse**, 'had brought forth as a flower'. *pullulo* is usually intransitive = 'shoot forth', 'burgeon'. Apuleius and other late writers occasionally use it transitively, as here.

**29. immensum**: neuter accus. used adverbially.

**plusculum**, 'a good deal of the mainland': see n. on *plusculis*, ch. 33.

**altissimis . . . meatibus**, 'deep paths of Ocean'.

**Păphos**: a town in Cyprus. **Cnidos**: a city in Caria (Asia Minor), famous for the statue of Venus, from the hand of the great sculptor Praxiteles, of which there is a fine copy in the Vatican. The original has been lost. Note Greek accusatives in *-on*, instead of *-um*. **Cýthēra**: an island in the Aegean lying off the Spartan coast, also famous for the worship of Venus.

**navigabant**: plural after the repeated *nemo*.

**pulvinaria**: lit. 'cushions', but used here practically in the sense of 'shrines'. At solemn festivals it was the custom at Rome to place the statues of the gods reclining on cushioned couches at tables with a banquet spread before them. This ceremony was known as *lectisternium*.

**viduae**: lit. 'widowed'. Tr. 'desolate'.

**supplicatur**: impersonal; 'supplication is made to'.

**vultibus**, 'features'. The original meaning of *vultus* is 'expression', and the word can be used either in singular or plural with reference to a single face.

**absentis**, 'though Venus was not there'.

**populi**, 'the peoples of the earth'. Beware of translating *populi* by 'people'. In the plural it invariably means 'peoples', 'nations'.

**floribus sertis et solutis**, 'flowers wreathed and loose'. *sertis* is past participle passive of *sero*, 'join', whence *sertum*, 'a wreath'.

30. Shepherd . . . beauty. The judgement of Paris.

31. Nereus: a sea deity, the father of the Nereids or sea-nymphs. **Portunus**: the Roman god of harbours. **Salacia**: the wife of Neptune.

**Palaemon, or Melicertes**: the infant son of Athamas and Ino. His mother seized with madness leapt into the sea with him and he was transformed into a sea-god; sometimes identified by the Romans with Portunus.

**Tritons**: the mermen of antiquity.

32. oracle of the Milesian god: at Branchidae, ten miles south of Miletus, in Asia Minor.

the author of this Milesian tale. For the Milesian tales see Introd. Apuleius forgets that the tale is being told by an old Greek woman, and that the ass who reports it also claims to be of Greek birth. He now speaks in his own person. But he cares little for such minor inconsistencies.

33. The oracle, like most Greek oracles, is given in verse, although the usual metre for an oracle is the hexameter

$$(\quad \cup \cup \quad | \quad \cup \cup \quad | \quad - \quad | \quad \cup \cup \quad | \quad - \quad \cup \quad | \quad - \quad \cup \quad | \quad - \quad \cup),$$

while here it is elegiac (hexameter and pentameter

$$\quad \cup \cup \quad | \quad \cup \cup \quad | \quad - \quad | \quad - \quad \cup \quad | \quad - \quad \cup \quad | \quad \cup).$$

**mun-do funerei thalami**, 'with raiment for her bridal with the grave'. *mundus* includes the whole of a woman's toilet equipment. *thalamus* literally means 'bridal chamber', but is often used metaphorically in the sense of bridal.

**quod . . . quo**: agreeing with *malum* ('curse').

**Iovis**: an old form = *Iuppiter*. In classical Latin *Iovis* is always genitive.

**Stygiæ**: adjct. from *Styx*, the river of the dead.

**adfatu**, 'utterance'.

**pigens**, 'vexed'. *pigeo* ('am vexed') is extremely rare as a personal verb. In classical Latin the impersonal *piget* ('it vexes') alone is found.

**sortis**, 'of the oracle', a common meaning of *sors*.

**enodat**, 'unravels', 'unfolds'; literally 'unknots'. In v. 30 it is used in the sense of 'untie', 'unstring'.

**maeretur**, **fletur**, **lamentatur**: impersonal.

**plusculis**, 'several'; diminutive derived from *plus*, a colloquial rather than a literary word.

**effectus**, 'performance'.

**choragium**: a Greek word meaning the bringing out and get-up of a chorus for a play. It then comes to mean 'accoutrements', 'pageantry', as here.

**taedæ . . . marcescit**, 'the torch's light grows dim with black sooty ash'. The bride was escorted to her husband's house at evening with a torchlight procession. *marcesco*, lit. 'wither'.

**zygiae**: a Greek word meaning 'yoking', and in this connexion 'nuptial'. The Greek goddess of marriage was *Hera Zygia*.

**mutatur . . . modum**, 'is changed to the plaintive Lydian mode'. The Greeks had a number of different modes (sometimes identified with scales), Dorian, Phrygian, Lydian, &c. Their exact nature has been the subject of dispute, and the matter is too technical for discussion here.

**hymenæi**. See note on iv. 26.

**flammeo**, 'bridal veil' (*flammeum*), so called because it was flame-colour.

**sic adfectæ**, 'in this plight'.

**confestim**, 'forthwith'.

**iustitium**: the technical term for a 'suspension of public business'. Tr. 'a suspension of public business was forthwith proclaimed to suit (*congruens*) the public sorrow (*luctu* dat. dependent on *congruens*)'.

**34. misellam**, 'poor little', dimin. of *miser* (a contraction of *miserulam*).

**Psychen**: Greek accus. in *-n*.

**perfectis . . . sollemnibus, toto . . . populo**: ablatives absolute.

**sollemnibus**: neuter, 'solemnities'. The original meaning of *sollemnis* is 'yearly'. Then from its association with 'yearly festivals' it comes to be used in the sense of 'solemn' rites.

**vivum . . . funus**, 'the funeral of the living dead', or perhaps more simply 'the living corpse', *funus* being sometimes used in this sense.

**non nuptias, sed exsequias**. Compare Scott's *Proud*

*Maisie is in the wood*, 'Tell me, thou bonny bird, when shall I marry me?' 'When six braw gentlemen kirkward shall carry thee'.

*perciti*, 'overwrought'.

*spiritum*, 'breath', or perhaps 'the life within you'. 'Why with ceaseless wailings weary the life within you, life that is rather mine (i.e. dearer to me than to you)'.

*laceratis*, 'Why torture my eyes in your own?' i.e. 'Why torture your eyes? Your eyes are mine'.

*plāga*, 'blow', 'wound'.

*percussi sero sentitis*, 'you feel all too late that you are stricken'. The ordinary construction would be *vos percussos esse sentitis*. But here we have an imitation of Greek idiom (not uncommon in Latin poetry), using a participle in the nominative instead of the accusative and infinitive.

*solo me nomine . . . perisse*: lit. 'that I have perished by the name of Venus only'; i.e. 'it is the name of Venus and that alone which has brought me to my death'.

*addixit*, 'has assigned'.

*scopulo*: abl. of place.

*obire*, 'to go through with, complete'.

*detrecto*, 'shrink from'.

*totius orbis exitio*, 'for the destruction of the whole world' (predicative dative); compare the words of the oracle (above).

## BOOK V

1. **You will perceive, &c.** This use of the second person is not natural in the mouth of the old woman as addressed to the captive girl, but is in reality addressed to the 'gentle reader'. The inconsistency is much the same as that in the allusion in iv. 32 to Milesian tales. The story is really a Milesian tale thrust bodily into the midst of the novel, and Apuleius makes no real effort to conceal the fact.

3. *divinae providentiae beatitudinem*, 'the blessedness of the divine care', i.e. of being watched over by the gods.

*semirotundo suggestu*, 'a semicircular table', i.e. a table of the kind known as *sigma* from the old form of the Greek Σ, namely C. *suggestus* can mean anything 'built' or 'heaped up', such as a platform, couch, dais, table.

*instrumentum cenatorium*, 'service for dinner'.

*accumbit*: the Romans reclined at table.

*illico*: for *in loco*, 'on the spot'.

*edulium*: neuter adj. used substantively. 'Eatables', 'viands'.

*fercula*, 'trays', derived from *fero*.

*spiritu . . . impulsa*, 'wafted by a mysterious breath'.

*excidentia*, 'falling from the air'.



**famulas**, 'as attendants'.

**invisus**, 'unseen'.

**nec = ne . . . quidem** as often in post-Augustan Latin.

**modulatae . . . vox**, 'the combined sound of a singing multitude'; tr. 'the harmony of a multitude of musicians'. **conferta**, past. part. pass. of *confercio*, lit. 'packed close together'.

**aures . . . adfertur**. Apuleius is fond of using the accusative of motion towards without preposition after verbs of motion; comp. *aures accedit* below. He even uses this accusative after *adsum*, where the regular construction would be dative.

**chorus . . . pateret**, 'it was clear that a choir was here'.

**4. cubitum**: supine in *-um* from *cubo*, denoting purpose after verb of motion: 'to rest'.

**clemens**, 'gentle'.

**quovis malo**: abl. of comparison after *plus*, 'worse than any evil'.

**diutino tempore**: abl. of time within which, 'for a long time'.

**redditum**, 'effected', 'ordained'.

**commendarat**, 'had at last commended the pleasure to her', i.e. when she found that her pleasures were not followed by any harm, those pleasures were more keenly felt.

**consenescebant**, 'were pining away'; lit. 'were growing old'.

**porrecta**, 'extended', 'spreading'.

**cognorant**: contraction of *cognoverant*.

**lare**: lit. 'household god', but here as often used metaphorically = 'home'.

**adfatum**: here simply 'greeting'. Tr. 'had gone to see and greet'.

**perrexerant**: pluperfect of *pergo*.

**observandum . . . cautela**, 'must be watched with closer caution'.

**pressiore**: lit. 'more concentrated'.

**scopulum . . . aderunt**: see note above on *aures adfertur* (c. 3).

**ceterum**, 'otherwise', 'if not', rather than in its more usual sense 'but', 'for the rest'.

**ullo pacto**, 'by any means'; lit. 'by any agreement'; a common idiom.

**8. arcanis**: abl. of motion from after *exigit*; 'drive it from the secret places of her heart'.

**e re nata**, 'on the spur of the moment', lit. 'in accordance with the circumstance which had come into being'.

**lanoso barbitio**, 'with a downy beard'. *barbitium* is a rare word peculiar to Apuleius.

**rurestribus**, 'rustic'; not a classical word, but formed from *rus* on the same principles as *agrestis* from *ager*.

**labe** is the exact equivalent of our 'slip'; compare phrases such as *lapsus linguae*; 'by some slip in their conversation, as it proceeded'.

*tacitum*, 'secret'.

*auro facto*, 'with wrought gold'.

*Zephyro*: dative.

Θ. *gliscentis . . . flagrantes*, 'burning with the gall of growing jealousy'.

*perstrepebant*, 'began to speak loudly'; 'began to talk with one another oft and loud and angrily'.

*orba*, 'barren', or perhaps in the narrower sense, for which there is some evidence, 'blind' (i.e. for *orba luminis*, 'bereft of light').

*hocine* = *hocne*. Compare *siccine* for *sicne*.

*utroque parente*, 'from both her parents', i.e. 'from the same parents'.

*extorres*, 'exiled from'.

*lare . . . patria*: ablatives dependent on *extorres*.

*longe parentum*, 'far from our parents', an imitation of the Greek construction after *πόρρω*, instead of the Latin *longe a parentibus*.

*nec* = *ne . . . quidem*.

*iacent . . . praenitent, splendicant . . . calcatur*. Strictly speaking the subjunctive is required after *vidisti quantum*; but in colloquial Latin or animated language the indicative is often used. So in English we may say either 'Tell me, where are you?' or 'Tell me where you are'.

*splendicant*, 'gleam': a rare word peculiar to Apuleius = *splendent*.

*calcatur*, 'how much gold is trodden underfoot'; i.e. the pavement was of gold.

*fortassis*: a rarer but classical form of *fortasse*.

*consuetudine*: lit. 'custom'; here, as often, 'companionship', 'familiarity'.

*roborata*, 'strengthened'.

*hercules*: an exclamation, somewhat more common in the form *mehercules*.

*se gerebat ferebatque*, 'bore herself and moved'. *se ferre* differs from *se gerere* in that it usually implies motion.

*sursum respicit*: lit. 'looks high', i.e. is aiming high. *respicit* suggests that she turns away her gaze from the things of earth.

*deam spirat*, 'breathes the goddess', i.e. breathes a goddess's pride. Compare 'assumes the god' in Dryden's *Alexander's Feast*.

*cucurbita calviorem*, 'balder than a pumpkin'.

*sœris . . . obditam*, 'closed with bars and chains'. Tr. 'keeps the whole house under lock and key'.

12. the Sirens of legend were monsters, half-bird, half-woman, dwelling in the Sirensae Insulae at the southern extremity of the bay of Naples, who were fabled by the sweetness of their voices to lure sailors to shipwreck and death.

13. *suscipit*, 'replies'; lit. 'takes up' the conversation.

**incertans**: a rare word = *incertum faciens*.

**quod sciam**, 'as far as I know'. The subjunctive is used in a limiting sense; a common idiom with the relative.

**fidei . . . pependisti**, 'thou hast weighed the proofs for my faithfulness and reticence'. Tr. 'thou hast proved my fidelity and discretion'.

**eo setius**, 'less than that'. Tr. simply 'less'.

**adprobabitur tibi**, 'shall be approved to thee'.

**fungatur**: jussive subj. after *praecipe*.

**in vicem . . . tuae**, 'in place of the sight of thy most holy form, which thou hast denied to me'.

**mei similes**, 'like me', i.e. like my cheeks, smooth and soft.

**erogatus**, 'won over'.

**germani**, 'sisterly'.

**devotae**, 'dedicated to thee'.

**decantatus**, 'bewitched'.

**praevertit**, 'forestalled', i.e. by departing.

**14. Iugum sororium**: lit. 'the sisterly pair', an elaborate phrase for 'the pair of sisters'. *iugum* gets this meaning from a yoke of oxen or horses.

**consponsae factionis**: lit. 'of pledged conspiracy'. Tr. 'leagued in conspiracy'.

**recta**, 'straightway'. Supply *via*.

**gremio spirantis aerae**, 'in the bosom of his breathing air'.

**incunctatae**: a very rare adjective, not found in classical writers, formed by adding the negative prefix *in-* to *cunctatus*, the participle of *cunctor*. 'Making no delay'.

**conferto vestigio**, 'with close-joined step', i.e. side by side. Compare note on *conferta vox* at end of c. 3.

**ementientes**, 'feigning the name of sister'; i.e. they that were sisters but in name.

**thesaurum . . . tegentes**, 'concealing their stored treasure of hidden guile beneath a cheerful visage'.

**adulant**. This form is first found here in prose, though it occurs sometimes in earlier poetry. In prose *adulor* (deponent) is regularly used by classical writers.

**17. rebus tuis**: dative of interest, after *excubamus*. 'We pass hours of waking in your interest'; cp. the common use of dative after *consulo* = 'consult for'.

**immanem . . . profunda**, 'a huge snake creeping (*serpentem*) with many-knotted coils, its neck blood-stained with baleful poison, and gaping with cavernous maw'. **colla** is accusative of the part concerned (or of closer definition) after *sanguinantem*, a rare and post-classical word.

**sortis Pythicae**, 'the Pythian oracle'. The oracle was actually given at Miletus (see iv. 32), but Apuleius has either forgotten the fact or uses *Pythicae* merely to indicate that the oracle was given by Apollo, whose most famous oracle was that of Pytho at Delphi.

**circumsecus**, 'round about', a word found only in Apuleius.

In classical Latin the termination *-secus* usually denotes 'motion from' (e.g. *extrinsecus*). Here, however, it has lost this meaning.

*accolae*, 'neighbours'.

18. *blandis . . . obsequiis*, 'with the alluring enticements of such viands'.

*alimoniarum*: lit. 'nourishment'. *obsequiis*: lit. 'service'.

*saginaturum*, 'will fatten'. *saginare* is regularly used of fattening up persons or animals for special purposes; lit. 'cram'.

*existimatio*: lit. 'consideration'. Tr. 'it is for you to consider whether'.

*declinata morte*: abl. abs. 'shunning death'; lit. 'death being turned aside'. *nostrum*, 'our duty'.

*utpote* is regularly used to introduce an explanation; 'inasmuch as she was simple,' &c.

*animi*: locative, not genitive, 'at heart'.

*tenella*: dimin. of *tener*, contracted for *tenerula*, as *misella* for *miserula*.

*extra terminum mentis*, 'beyond the bounds of reason'.

*prorsus*, 'quite'. An adverb, contracted from *pro-versus*, and literally meaning 'straight on'.

*memoriam effudit*, 'poured forth her memory', i.e. lost all memory.

*lurida*, 'pale'; lit. pale yellow.

21. *nisi quod . . . non est*: i.e. 'and yet she was not all alone, for the fierce Furies that vexed her soul were still with her'.

*aestu*: dat. dependent on *simile* (neut. acc. used adverbially = *similiter*).

*maerendo*, 'weeping'. The ablative of the gerund, originally expressing mode or means, comes more and more to be used as an indeclinable present participle. This use is common in Livy and has taken the place of the present participle in modern Italian.

*consilii*: gen. of remoter object; 'uncertain of purpose'.

*trahente* = 'leading on'.

22. *corporis et animi*: see note on *consilii* above.

*subministrante*, 'supplying her'.

*sexum . . . mutavit*, 'changed her sex for boldness', i.e. a sudden courage displaced the weakness of her sex.

*luminis oblatione*, 'thanks to the light'; *oblatione* = *dono*.

*increbuit*, 'grew brighter'; lit. 'grew more frequent'.

*acuminis . . . paenitebat*, 'the razor began to repent its sacrilegious sharpness'. *impos animi*, 'distracted'.

*marcido*: lit. 'withering', i.e. 'sickly'.

*desedit in imos poplites*, 'sank crouching to her knees'. *poples* is the ham or back of the knee. *imos* merely implies that she crouched as low as she could.

*animi*: see n. on ch. 18.



**decoriter**: adverbs ending in *-iter*, though the adjective belongs to the *-o* declension, are common in Apuleius, but very rare in classical Latin, in which the normal termination is in *-ē*.

**candicant**, 'glow' rather than 'are white'. The form *candicare* (= *candere*) is not found before the first century A.D. Compare *splendico* for *splendere*, *albico* for *albere*.

**glabellum**: dimin. of *glaber*, 'smooth'.

**paeniteret**: consec. subj.

**propitia**, 'kindly'.

**25. volatus**, 'flight'; plural for singular.

**remigio plumæ**, 'his feathered oarage'.

**proceritas**, 'height'; tr. 'the depths of space'.

**per** = *super*.

**aquas urere**: a reference to the loves of river-gods; e.g. the passion which made the river Achelous contend with Hercules for the hand of Deianira, or the Alpheus pursue the nymph Arethusa (compare Shelley's 'Arethusa arose from her couch of snows').

**volumine**, 'current'; lit. 'rolling', from *volvo*.

**Pan**: a Greek nature god, especially worshipped in Arcadia, represented in art with the legs and hooves of a goat. He was the inventor of the pan-pipes, and the lover of the mountain-nymph Echo, whom he is here represented as teaching 'to make melodious answer to sounds of every kind'.

**omnimodas**: the adj. *omnimodus* is not found before Apuleius, though the adverbial *omnimodis*, 'in every way' (= *omnibus modis*) is classical.

**reccinere**: lit. 'to sing back'.

**lasciviunt**, 'frolic'.

**comam**, 'foliage'.

**hircuosus**, 'goat-footed'. The classical form is *hircosus* (from *hircus* = 'he-goat'). The present form is (like *monstruosus*) falsely derived from a noun of the *-o* declension, the termination *-uosus* being properly confined to derivatives from the *-u* declension; compare *aestuosus* from *aestus*. *hircuosus* is not found before Apuleius.

**utounque** generally = 'however', is sometimes used, as here, = 'somehow or other', even in classical prose.

**scitula**: dimin. of *scitus*, originally past part. of *scisco* ('seek to know'), meaning 'one who has informed himself', i.e. 'wise', 'shrewd'. It then comes to mean 'witty', 'sprightly', and in colloquial language, as here, 'pretty'. Tr. 'my pretty little girl'; cp. our colloquial use of 'smart'.

**upilio**, 'shepherd'. The form *opilio* = *ovilio* (from *ovis*) is commoner.

**prolixæ**, 'long'. A compound of *pro* and *laxus*, lit. = 'far stretched out'.

**beneficio**, 'thanks to'.

**divinatio** implies supernatural powers, which *coniecto* ('I conjecture') does not.

**autumant**, 'assert'. *autumo* (-are) is a lengthened form of *aio*.  
**arcessitae**: lit. 'fetched', i.e. 'unnatural', since to commit suicide is to go out of one's way to fetch death.

**utpote**, 'as being'.

**promerere**: lit. 'deserve him', i.e. 'deserve his favour'.

**26. salutari**, 'beneficent'.

**pergit ire**, 'proceeds upon her way'. *pergo* (= *perrego*) means 'to pursue', 'proceed with', when it is used transitively. It is often used intransitively = 'go on', and can be used with an infinitive = 'proceed to'.

**aliquam multum viae**, 'some considerable distance', lit. 'some considerable amount of her way'.

**inscio**: here used passively = 'unknown'. This sense is not found elsewhere, the usual meaning being 'unknowing'. But *nescius* is sometimes similarly used in a passive sense, as is *ignarus*.

**accedit**: see note on v. 3 *aures eius adfertur*.

**obtinebat**, 'held', never 'obtained'.

**desiderat**: here used in our ordinary sense of 'desire'. In classical Latin it usually means 'long for' something which is not possessed.

**mutuis . . . expletis**, 'after the mutual embraces of the greeting which they exchanged (*alternae*) had been brought to an end'.

**26. begone . . . thine**. The Roman formula of divorce.

**28. the Seamew** is naturally associated with Venus, the goddess born of the sea.

the **Hours** were goddesses of the seasons, and, like the Graces, were worshipped in association with Venus.

**29. quirītans**, 'shrieking out'. The word is probably derived from *queror* ('complain'), but by the Romans was derived from *Quirites* ('citizens') and regarded as having originally meant 'I appeal to you, Quirites'.

**properiter**, 'hastily', an old form of adv. from *properus*. The classical form is *propere*.

**haec**: neut. plur.

**bonae . . . frugi**, 'your worth'; dat. of the obsolete nom. *frux* ('fruit'), dependent on *congruentia*. This metaphorical meaning of the word is rare.

**sordidis amoribus**: i.e. love for a beggar: see iv. 31.

**hoc aetatis**, 'at this age'. The adverbial neuter accusative (*hoc*) with gen. (*aetatis*) is idiomatically used for the abl. of time (*hac aetate*). Compare the commoner phrase *id temporis* = 'at that time'.

**multo**: abl. of measure. **tē**: abl. of comparison. Tr. 'much better than you'.

**vernulis**: dimin. of *verna*, a slave born in the household. Tr. 'little slaves'.

**suppellectilem**, 'accoutrements'.

**neque . . . concessum est**, 'for naught of all that went to

your equipment came from your father's estate'. **patris**: Mars, Cupid's step-father. Venus, not Mars, equipped him and can reclaim her gifts.

30. a . . . **inductus es**, 'you have been badly misguided since your childhood'. From phrases such as *inducere in errorem*, *induco* came to be used = 'mislead', 'deceive'.

**acutus**: the epithet is transferred from Cupid's arrows to his hands.

**parricida**: used = 'matricide' as well as 'parricide', and metaphorically of any unnatural murder.

**faxo**: an old form of the future, used by poets in promises and threats. 'I will see that thou repentest'.

**paeniteat . . . sentias**: subj. denoting result. *ut* is omitted, as often in colloquial speech.

**irrisui**: predicative dat. with *habita*; 'regarded as a thing of scorn'.

**agam . . . conferam . . . cohibeam?** deliberative subjunctive.

**stelionem**: lit. 'lizard'; but here 'cheat', 'swindler'. The popular derivation traced this meaning from the belief that the lizard swallowed its old skin to prevent its being used as a medicine, thereby cheating the man who sought to be healed! Some scholars hold that it is derived from the same root as 'to steal'.

**undeunde**, 'from whatever quarter it may come'.

**explicitet . . . dearmet . . . enodet . . . deflammet**, 'undo . . . disarm . . . untie . . . disfire'.

**litatum**: impersonal, 'that appeasement has been made to my wrong'.

**crediderim**: conditional subj. 'I should be inclined to think' is the closest translation, but 'I shall think' the most natural.

**subinde**, 'from time to time' or 'often'.

**nectarei fontis infeci**, 'I steeped in streams of nectar, as I held him in my bosom'. Ordinary Latin would require *nectareo fonte*, but Apuleius is imitating a Greek idiom employing the genitive.

**praetotonderit**: perfect of *praetondeo* ('clip'). *praetonderit* would have been the more usual form, the reduplication (*to-tondi*) being usually dropped in compounds.

## BOOK VI

1. **unde autem scio**, 'but how do I know but that'; lit. 'from what source'.

**naviter**: adv. of *navus* ('active'). In this case, despite the fact that *navus* is of the -o declension, *naviter* is commoner than *nave*; compare note on *decoriter* (v. 22).

**emensis**, 'passing over'; lit. 'having been measured out'.

**pulvinaribus**: see note on iv. 29.

**sese proximam intulit**, 'approached'; lit. 'brought herself close to'.

**spicas . . . corona**, 'ears of corn, some in a heap and others woven (lit. "bent") in a crown', i.e. as an offering to Ceres, the goddess of corn.

**messoriae**: a rare adj. = 'belonging to reapers'.

**mundus**, 'equipment', 'instruments'; see note on iv. 33.

**discretim semota**, 'set aside separately'. *discretim*, a non-classical adverb in *-im* from *discretus*, past part. pass. of *discerno*.

**2. longum**, 'loudly'; lit. 'so as to make the voice travel far'.

**ain**: lit. 'do you say so?' came to be used = 'really?' and then as an emphatic 'what!' (for *ais-ne*).

**tutelam . . . geris**, 'watch over'.

**multiugis**, 'manifold'; lit. 'yoked many together'.

**rites of harvest**: harvest festivals. The epithet 'glad' may have special significance owing to the fact that there was a festival of Ceres at Rome (August) at which none who were in mourning were allowed to attend.

**mysteria**. Demeter, the Greek goddess identified by the Romans with Ceres, was worshipped with mysterious rites at Eleusis near Athens. The arks here mentioned were cylindrical wicker baskets, holding sacred food, of which the worshippers initiated into the mysteries partook in a sacramental meal.

**furrows**: the rich cornfields of Sicily.

**the ravisher's oar**. While Persephone, the daughter of Demeter, was gathering flowers in a valley near Enna in the centre of Sicily, Pluto, the lord of the Underworld, ascended in his chariot through a chasm, and carried the maiden away with him to be his bride. In Latin she is known as Proserpina.

**the joyous return**. After long search and much weeping Demeter found her daughter and was permitted to bring her back to earth for six months in every year.

**Shrouds in silence**: the Mysteries mentioned above.

**4. At Argos and Sámos** were two of the chief Greek shrines of Hera (Juno). The Carthaginian goddess here identified with Juno is Tanith. On coins she is represented as riding on a running lion. It was natural for Apuleius to mention this aspect of the goddess, seeing that he was African by birth. **Zygia** is her title as the goddess of marriage, for she 'yokes' husband and wife together (see note on iv. 33 *tibiae zygiae*). A further function of the goddess of marriage is that of superintending childbirth. In this capacity Juno is **Lucina**, the goddess who brings the child to the light of day. She was also worshipped as the Saviour goddess at Rome. **Inachus** is a river of Argos.

**6. terrenis . . . abnuens**, 'discarding earthly assistance in her search'. **abnuens**: lit. 'nod away', and so 'refuse'. The construction with dat. is late. Classical usage employs the acc. **instrui**, 'to be got ready'.



**Vulcanus aurifex.** Vulcan, the fire-god, was the husband of Venus and the god of metal-working, his forge being in one of the Lipari islands, to this day known as Volcano.

**poliverat**, 'had finished'.

**limae tenuantis detrimento**, 'by the fining down of the polishing file'. *tenuare* = 'to thin'. *detrimentum* is used in its literal sense 'rubbing away'.

**auri damno pretiosum**, 'rendered precious by its loss of gold', i.e. by the filing away of gold.

**hilaris**: abl. of *hilarus*.

**stabulant**: lit. 'stable'; tr. 'have their cotes'.

**piota** refers to the iridescent colours on the doves' necks.

**gannitu**, 'chirping'. The verb *gannire*, originally meaning 'growl', came to be used of almost any sound.

**modulis**: a late word for 'music'; dimin. of *modus*, for which see note on iv. 33 *Lydium modum*.

**7. petitu**: abl. of *petitus*; a late word = 'request'.

**Mercuri, dei vocalis**, 'Mercury, the loud voiced god', so called because he was the herald of the gods, and is here represented as performing the duties of a town-crier.

**nec . . . supercilium**, 'nor did the dark brow of Jove nod refusal'.

**caerulus**, lit. 'blue', is often used in the sense 'dark'. **supercilium**, lit. the part above the eyelid (*cilium*), is the regular word for eyebrow.

**demeat**, 'goes down', a word peculiar to Apuleius.

**serit verba**: lit. 'joins words', i.e. 'artfully composes her words'.

**Arcadi**: voc. of Arcadius. Mercury was born on Mount Cyllene in Arcadia.

**nempe**: a strong form of *nam* = 'assuredly'.

**praeterit**, 'escape your notice'.

**quanto iam**, 'for how long a time already'. The abl. of 'time within which' is often used instead of the acc. of duration of time.

**nil ergo superest quam . . . edicere**, 'there is therefore nothing left but to proclaim'.

**praeconio**, 'proclamation'.

**publicitus**: adv. from *publicus*. For the termination compare *divinitus*, *penitus*, &c.

**fac . . . matures**, 'see that you give speedy effect to'. *ut* is omitted, as often, after the colloquial *fac*.

**qui**, 'whereby', an old abl. of *qui*, familiar in its use as rel. adverb = 'how'. It is used irrespective of gender or number (e.g. *indicia*, plural).

**crimen**, 'charge', 'accusation'.

**libellum**, 'a handbill'; lit. 'a little book'.

**8. per . . . ora**, 'before the eyes'.

**metas Murtias**, 'the Murtian pyramids'. Murtia was an ancient Roman goddess who had a shrine in the Circus Maximus.

She was identified with Venus. The Murtian pyramids were the turning-point at the south end of the Circus and were wooden cones, three in number. There was a temple of Mercury not far off on the slopes of the Aventine above the Circus.

**praedicatorē**, 'the maker of this proclamation'.

**indicivæ nomine**, 'by way of reward for information'. *indiciva* is an exceedingly rare word, which first occurs here.

**savia suavia**, 'sweet kisses'. *savium* ('kiss') is often spelt *suavium*, but is here clearly distinguished from its epithet (*suavia*) by the spelling.

**longe**, 'exceeding'. A post-classical use of the word = *valde*, 'very'.

**II. convivio nuptiali**: to which she had gone, as we have been told in the preceding chapter. What wedding this may have been we are not told, and it has been held that *nuptialis* means no more than 'splendid as a wedding feast'. But it is perhaps well not to ask too many questions about the details of a fairy story.

**vino madens**, 'flushed with wine'; lit. 'soaked in wine'.

**balsama**: cognate accus. after *fragrans*, 'smelling of balsam'.

**totum revincta corpus**, 'her whole body wreathed'. In poetic Latin passive verbs (esp. past part.) retain the direct object expressing the part concerned, the thing worn, &c.

**visa . . . laboris**, 'seeing with what diligence the wondrous task had been performed'; abl. absolute.

**frusto . . . panis**, 'throwing her a fragment of common bread'. *panis cibarius* was the poorest type of bread. The name is derived from *cibaria*, 'rations', and describes coarse rations-bread such as might be served out as a dole or as rations to gangs of slaves.

**cubitum**: see n. on v. 4.

**facessit**: an intensive form of *facio*. Lit. 'to do eagerly', but often used intransitively in the sense of 'to go away', 'to make off'.

**solus . . . clausus**, 'shut up alone under watch and ward of a single room in the interior of the house'. *interioris domus* is dependent on *cubiculi*. Such double genitives are not very common. *unici* here means 'single'.

**acriter**, 'strictly'. 'Was kept in strict confinement.'

**gravaret**, 'inflammē'; lit. 'weigh down'. Compare our 'aggravate'.

**sua cupita**, 'his beloved'.

**distentis**, 'kept apart'; past part. pass. of *distineo*.

**exanclata**, 'endured to the last'. *exanclare* is probably derived, like many nautical terms, from the Greek, in which language ἐξαντλεῖν is used metaphorically in the same sense. The literal meaning will then be 'to pump a ship dry of bilgewater'. Some, however, connect the word with the same root as that of *ancilla*, 'a servant', and interpret 'to carry out tasks

of drudgery'. It is in any case an old word, almost entirely confined to early Roman poetry.

**commodum**, 'just', neut. accus. of *commodus*, 'suitable', 'convenient', used adverbially. Its original meaning is 'conveniently', 'in the nick of time', but it came to be used exactly in our sense of 'just now', 'just'.

**inequitante**, 'riding in', i.e. into the sky. Aurora, the goddess of the dawn, was believed by the ancients to ride through the sky in a chariot and pair.

**longis**, 'high'.

**attenditur**, 'extends beside', governing the datives *fluvio* and *ripis*. Tr. 'bordering the lofty banks of a river running by'.

**cuius . . . desiliunt**, 'whose waters at the bottom (i.e. of the banks) leap down from a neighbouring mountain'.

**auri . . . florentes**, 'blossoming with the hue of gold'.

**incustodito pastu**, 'with none to guard them as they feed'; lit. 'with unguarded feeding', abl. abs.

**floccum**, 'a flock from the wool of their precious fleece'.

**adferas censeo**: a polite command, clearly ironical. 'I propose that you should bring'. *adferas*, jussive subj. dependent on *censeo*.

**quoquo modo**, 'by whatever means you can'.

**12. obsequium . . . funtura**. In classical Latin *fungor* (perform) governs the ablative, but in early and colloquial Latin it is found, as here, with the accusative. Tr. 'not indeed to perform that service'.

**fluvialis rupis**, 'the cliffs by the river's brink', the *longae ripae* mentioned above.

**musicæ . . . nutricula**, 'the little nurse of sweet music'. The allusion is in the first place to the musical murmur of the wind among the reeds (*leni crepitu dulcis auræ divinitus inspirata*). But Apuleius may well also have in his mind the thought that simple musical instruments, such as the pan-pipes, were made out of reeds.

**aerumnis**, 'tribulations', an old word, sometimes found in classical Latin.

**polluas . . . feras**: jussive subjunctives.

**istud horæ . . . quo**, 'at that hour . . . when'. See note on *hoc ætatis* in v. 29.

**feras aditum**, 'approach'.

**mutuatae**, 'borrowing heat from the burning of the sun'.

**saxea**, 'hard as rock'.

**in exitium . . . mortalium**, 'to rage for the destruction of mankind'.

**dum . . . sedaverit**, 'till the noonday sun has abated its heat' (lit. 'the sun's noon').

**pecua**: from *pecu*, a rarer form of *pecus*; 'beasts'.

**abscondere**, 'hide', used intransitively. In classical Latin we should have *te abscondere*.

**animum**, 'fury'.

**stirpibus convexis**, 'curved twigs'.

**13. Stygian swamps.** The waterfall of Styx is actually in Arcadia, but it was believed to flow down into the Underworld and to enclose it with its swampy streams.

**Cocytus**: the river of wailing, with Phlegethon, the river of fire, and Acheron, makes up the number of the rivers of Hell.

**15. The Phrygian boy**: Ganymede, whom, at Jove's bidding, the eagle carried off while tending his flocks on Mount Ida above Troy.

**16. nutum . . . expiare**, 'appease the will' (lit. 'nod').

**eam**: governed by *comminans*, contrary to classical usage, which would require the dative of the person threatened. But Apuleius often uses the accusative after *minor* and its compounds.

**flagitia**: not 'shameful deeds', but 'horrible tasks', 'torments'.

**reidens exitiabile** (adverbial neut. acc.), 'smiling balefully'.

**maga . . . malefica**, 'sorceress . . . witch'. *maleficus* and *maleficium* acquired the special significance of 'wizard', 'witch', 'witchcraft'.

**istud . . . ministrare**, 'do me this service'.

**pupula**: dimin. of *pupa*, 'apple of the eye'; 'my little sweetheart'.

**pyxidem**: acc. of *pyxis*, a Greek word, meaning a box or casket made of boxwood. From this is derived the modern 'pyx'. Compare also our use of 'box'.

**Orci**. Orcus was the old Roman god of the Underworld, equivalent to the Greek Pluto. The word came, however, also to be used for the 'Underworld'. In the present case either meaning is possible.

**penates**: lit. 'household gods', but here, as often, 'home'.

**mittas**: subj. after a verb of entreaty, *ut* being, as often, omitted.

**vel ad unam . . . dieculam**, 'even for one little day'.

**contrivit**, 'worn away'.

**immaturus**, 'too late'.

**indidem**, 'from the same place', 'thence'; with *delitam*, past part. pass. of *delino* ('smear'). Tr. 'tinctured therefrom'.

**theatrum**: perhaps used metaphorically = 'assembly'. But Apuleius may whimsically suggest that the gods, like mortals, have their theatre wherein to take their amusement.

**17. velamento reiecto**, 'openly'.

**quidni?** 'how could she do otherwise?' lit. 'why not?'

**Tartarum**, 'the lowest pit of Hell'.

**manes**: lit. 'the kindly ones'; a propitiatory term regularly applied to the spirits of the dead. Tr. 'shades'. It is not used in the singular, though it can be applied to the ghost of a single individual. *immanis*, 'cruel', 'huge', is the negative form of the obsolete adj. *manis*.

**cogeretur**: causal subj., 'since she was compelled'.

**datura**, 'intending to launch'.



recte, 'straight'.

praecipitem . . . extinguerē: lit. 'extinguish thyself headlong'; tr. 'send thyself to headlong death'.

isto: dative; for the classical *isti*, as often in Apuleius.

temere, 'blindly', 'without thought'. The word springs from the same root as *tenebrae*, 'darkness'.

seiugatus, 'separated'; lit. 'unyoked'.

18. *Achaia*, originally the name only of a small portion of Greece, was the name given by the Romans to the whole province of Greece.

*Lacedaemo*: Lacedaemon or Sparta in the south of the Peloponnese.

conterminam: lit. 'having a common border with'; here used loosely = 'near'.

deviis, 'off the track', i.e. 'far from the haunts of men'.

*Taenarum*. At Taenarus, the modern Cape Matapan, there was a cavern fabled to be an entrance to the lower world.

spiraculum, 'vent'; lit. 'breathing-hole'.

inivium: lit. 'pathless'; here 'difficult to follow'.

canali: lit. 'pipe', 'channel'; here = 'tunnel'.

a lame ass. The allusion is uncertain. The only ass-driver in the lower world of whom legend tells us is Ocnus, whose task it was to plait a rope of hay which the ass devoured as fast as he made it. But there is a sixth century B.C. Greek vase which shows the ass not as eating a rope, but with its load fallen off, probably a representation of the legend to which Apuleius here refers.

*Charon*: the harbourmaster (*portitor* from *portus*, not *portare*) and ferryman of the river Styx, who carries over the souls of the dead who have received due burial and have been provided with their fee. Skulls have often been found in old Greek tombs with a coin placed between the teeth that the spirit of the dead might have the wherewithal to pay. Hence the Tower tells Psyche that Charon must take the coin from her mouth. Charon is here spoken of as a 'filthy greybeard', for which we may compare Virgil's account in *Aeneid*, Bk. VI:

These floods and waters a grim ferryman  
 Guards, of fell squalor, Charon, on whose chin  
 Lies a thick grizzle, all untrimmed; his eyes  
 Are orbs of staring fire, and by a knot  
 Hangs from his shoulder a soiled garb. Himself  
 Plies with a pole his craft and tends the sails,  
 Freightling with dead the dusky barge; now old  
 But with the age of godhead fresh and green  
 (Rhoades' translation.)

his seamy bark: lit. 'stitched', a coracle of hides stitched over a framework.

19. weaving women. Nothing is known of such a legend from any other source.

**a huge hound** : Cerberus, the guardian of the gate of Hell. Compare Virgil's account (*Aeneid*, Bk. VI) :

These are the realms huge Cerberus makes ring  
 With his three-throated baying—a monstrous bulk  
 Stretched in the cave's mouth fronting them. To him,  
 Seeing his neck now bristling with its snakes,  
 A bait the priestess throws, with honey drugged  
 And medicated meal. His triple maw  
 With ravenous hunger opening, from her hand  
 He caught it, and his monster-length relaxed,  
 Lies prone, stretched huge o'er all the cavern floor.

(Rhoades' translation.)

**20. mentem capitur**, 'is seized at heart'. *mentem* : for this acc. see note on *revincta corpus*, vi. II.

**gerula**, 'carrier'; a late and perhaps colloquial word.

**nec tantillum quidem**, 'not even the least bit'. *nec quidem* is often used by Apuleius in place of the classical *ne quidem*.

**vel sic**, 'even though thus'.

**21. quicquam . . . rerum** : lit. 'anything of things'; tr. 'anything at all'.

**cicatrice solida** : abl. abs., 'his wound having healed'.

**refectis . . . quiete**, 'after refreshing his wings by a little rest'. He had been sick and had not used his wings for some time.

**Psyche accurrit** : see note on *auris adfertur*, v. 3.

**deterso** : past part. pass. of *detergeo*, 'wipe away'.

**innoxio punctulo**, 'a harmless little prick'.

**perieras** : pluperf. indic. used, as often, in place of the pluperfect subjunctive. 'For a second time wouldst thou have perished' (i.e. had I not helped you). It is a stronger and more vivid expression, assuming that the event has actually occurred instead of being merely on the point of occurring.

**provinciam**, 'duty', a classical usage. Indeed, the original meaning may well have been 'duty', 'sphere of duty', and the meaning 'province' have been merely secondary.

**videro**. The future perfect denotes an action already completed at a given future time. The sense is 'Meantime, while you are doing this, I shall have seen to the rest'. But translate according to English idiom, 'I will see to the rest'.

**levis**, 'airy', 'light on the wing'.

**22. peresus** : past part. pass. of *peredo*; 'utterly consumed' (lit. 'eaten').

**sobrietatem**, 'his mother's sudden reformation'; i.e. her disapproval of love affairs like his own.

**ad armillum redit** : a proverbial phrase, meaning literally 'returns to the wine-jar'. Tr. 'returns to his old tricks'.

**buccula** : a very rare dimin. of *bucca* (cheek).

**consaviat**, 'kisses', only found in Apuleius.

**domine fili**, 'my son and master'; for Jupiter had often been

the victim of love. It should be noted, however, that he might have used the word *dominus* of his son ('sir son') without meaning so much. *dominus* was sometimes used by parents speaking of their children, or by brothers and sisters addressing each other, merely as a respectful method of address.

*numquam . . . honorem*, 'have never shown me the honour decreed me by consent of the gods'.

*istud pectus meum*, 'this breast of mine'; Jupiter lays his hand on his heart as he speaks. Apuleius often uses *iste = hic*. *disponuntur*, 'are ordered'.

*modestiae*, 'clemency'.

*quodque . . . creveris*. Jupiter had known him from his infancy.

**23. Ye gods . . . register.** Jupiter addresses the gods as though they were the Roman senate, calling them *dei conscripti* instead of *patres conscripti*. In 'register' (*album*) we have an allusion to the *album senatorum*, the register of senators. Note the mock-heroic tone of the whole of the conclusion of the story. Such flippancy alone, quite apart from other difficulties, would show clearly enough that the story is not to be treated seriously as an allegory.

**24. the shepherd boy: Ganymede.**

**Liber**: the Roman wine-god, identified with the Greek Bacchus.

**young Pan.** The god Pan has already appeared as a deity advanced in years. But we often find youthful satyrs spoken of as 'Pans', and the diminutive here used (*Paniscus*) shows that Apuleius simply pictures two youthful goat-legged deities as making music for the marriage.

**25. pugillares, 'tablets'.** A noun such as *tabulae* or *libelli* must be supplied, as the word is an adjective meaning 'that can be held in the hand' (from *pugillus*, 'a handful').

**stilum**, 'pen', a sharp pointed piece of metal for writing on wax tablets.

**tuburcinato**: past part. pass. of *tuburcinor*, 'gobble up', a word found only in old and late Latin, probably colloquial.

**breviculo**, 'very short', a rare and probably colloquial dimin. of *brevis*.

**ociter**, 'swiftly', is very rare (ante- and post-classical). The comparative *ocius* is classical.

**26. pessimo pede**, 'with the worst of omens'; lit. 'with worst foot'. Omens were drawn from the feet, e.g. it would bring bad luck to enter a house left foot foremost.

**lucri**: gen. dependent on *quicquam*.

**pertulerit**: fut. perf., the sentence being purely temporal, 'as soon as he shall have brought'.

**et**, 'actually', 'even'.

**laturi**: expressing purpose.

**Lucius**: his real name in human form.

**27. Dirce**: wife of the Theban Lycus, who on account of her

cruelty to Antiope was tied to a bull by Amphion and Zethus, the sons of Antiope, and dragged to death.

**28. opem facere** = the more usual *opem ferre*, 'help'.

*litatum est*, 'enough atonement has been made thee by', &c.

*perhibebo*, 'will give', a somewhat rare meaning; the verb most commonly means 'name', 'say'. Notice the jingle *perhibebo, habebo, exhibebo*.

**29. atrio**: the hall or living-room round which family life centred. It was lit by a light-well in the middle, beneath which was a cistern for the rain-water.

*iretur*: imperf.; lit. 'it was gone by that way'; i.e. 'that way led'; subj. because it indicates her thought.

*commeasse* = *commeavisse*.

*Orcum*: see note on ch. 16.

*vim facere*, 'force', 'do violence to'.

*tendentes*, 'straining to go different ways'.

*ad . . . splendorem*, 'in the splendour of'.

*longius*, 'some good way off'. For this use of the compar. cp. our use of 'rather'.

**30. lucubratis**: lit. 'make by lamp-light', i.e. 'travel by night'. The intrans. use of the verb = 'study by lamp-light' is commoner; whence our 'lucubration'.

*intempestae*, 'dead of night'. Two explanations have been given of this word: (1) timeless night, when there is no indication of time; (2) unseasonable night, i.e. 'the night when no man may work'.

**Manes Larvasque**, 'ghosts and goblins'. *manes*, lit. 'kindly ones' (from an old adj. *manis*; cp. the negative form *immanis*, 'cruel'), the regular word for the spirits of the dead, the name being given them to propitiate them. *larvae* are ghosts in their most malevolent and unpleasant aspect.

*intervisere*: lit. 'to visit between whiles', so 'to drop in on'.

*ictibus*: dat. after *temperat*; 'does not spare his blows'.

**Pegasi**. Pegasus, the winged horse, which bore the hero Perseus on his adventures.

## BOOK VII

**5. Thracius**: Thrace lies north of Macedonia.

*patre*: abl. of origin after *prognatus*.

**6. procuratorem principis**. *procurator* (lit. an agent) was the title of various officials of the imperial civil service. They might govern small provinces (cp. Pontius Pilatus), or have charge of the imperial treasury in larger provinces.

*deo irato*: lit. 'a god being angry against me': tr. 'in an evil hour'.

*officiis*, 'duties', or perhaps 'offices'; for though *officium* strictly means 'duty', 'service', by the end of the first century A. D. it was coming to bear its modern sense of 'office'.



**Caesaris.** Caesar had become a regular title of the emperor, though by the time of Apuleius the original dynasty had long ceased to rule.

**rarae . . . pudicitiae :** descriptive genitives ; cp. *unicae fidei* below.

**urbicae :** post-classical for *urbanae*.

**in masculinam . . . habitu :** i.e. 'disguised as a man'.

**monetali,** 'minted', 'coined', from *moneta* ('mint' or 'coin'), from which both our 'mint' and 'money' are derived.

**Zacynthum.** Zacynthus is the modern Zante, one of the Ionian islands on the west coast of north Greece.

**Actiacum :** i.e. of Actium on the Ambraciot Gulf, near the modern Prevesa in Epirus.

**grassabamur.** *grassor*, frequentative form of *gradior* ('go') from the sense 'go about', came to be used in a bad sense = 'prowl about with thievish designs'. Hence *grassator*, 'foot-pad', 'highwayman'.

**appulisset,** 'had landed'. The full phrase would be *navem appulisset*, 'had driven his ship to shore', but the accusative is commonly omitted and the word is used intransitively, as here. *litus* is therefore not the obj. of *appulisset*, but acc. of motion towards.

**quam :** dependent on *incubabant*; 'wherein they lay'. The usual construction would be *in qua* or *cui*.

**temptati,** 'tried', 'harassed'.

**simul,** 'as soon as'; cp. note on iv. 23.

**miscuit,** 'threw into confusion'.

**suppetiatum :** supine in *-um*, denoting purpose after verb implying motion, from the rare verb *suppetior* = help.

**bonis artibus :** abl. of means. *ars*, here as often = qualities, *bona ars* frequently being used = *virtus*.

**precibus . . . porrectis :** lit. 'stretching forth her prayers'. Tr. 'addressed her petition to the divine power of Caesar'.

**aggressurae,** 'attack': a late and rare noun.

**noluit esse :** i.e. gave orders that it should cease to exist.

**etiam** with *nutus*, 'even the nod'.

**10. Mars ;** the god of war, whom the robbers worship as their patron.

**11. simulatione . . . usus,** 'under pretence of bringing out what was needed'.

**partes,** 'portions', 'morsels'.

**clanculo :** dimin. of *clam*, 'secretly'. The form is rare and post-classical, though *clanculum* is not uncommon in the comic poets of the second century B.C.

**quo :** indef. pron. after *si*, 'by some means'.

**recurre,** 'have recourse to'.

**ludis . . . corio,** 'in truth it is not thy skin but another's thou hast staked to win or loose'. *ludis* = gamble.

**12. prudenti asino :** dependent on *obscuris*.

**quasi vere mortui**: i.e. 'their indifference could not have been greater had I been really dead'.

**bono animo es**, 'be of good courage'.

**instantia validiore**, 'with increasing insistence',

**quasi . . . immisceret**, 'as though he was mixing in'.

**cantharis**: large two-handled goblets.

**artissimis vinculis**: abl. of means; **impeditis** with *illis*, abl. abs.

**pro arbitrio suo**: lit. 'in accordance with his will', i.e. just as he chose.

**imposita . . . puella**: abl. abs.; **dorso** dat. after *imposita*.

**13. clientes**: the dependants or retainers of a Roman family.

**alumni**, 'nurselings of the house', i.e. *vernae*, *vernulae*, slaves born in the household.

**faciem**: dependent on *laeti*: see n. on vi. II *totum revincta corpus*.

**delibuti**: lit. anointed. Tr. 'steeped in'.

**cerneres**: potential subj., 'you might see'.

**spectamen**: a rare word, ante- and post classical = *spectaculum*.

**asino**: loc. abl., 'riding in triumph on an ass'.

**ne . . . discreparem**, 'that I might not seem out of tune with the circumstances as having no concern in them' (*alienus*).

**rupinas**, 'rocky chasms', a word peculiar to Apuleius.

**suis sibi**: lit. 'their own for themselves'; the words must be taken closely together, 'their very own': a colloquial idiom.

**14. Bactrian camel**: the two-humped camel of Central Asia. Bactra = the modern Balkh.

**Fotis**: the serving-maid, who had inadvertently turned Lucius into an ass; see Introduction, p. 6.

## VOCABULARY

Diphthongs and final *i*, *o*, and *u* are long, if they are not marked. All other long vowels are marked, unless consonants make the syllable necessarily long. If an unmarked vowel precedes a mute followed by a liquid, the quantity of the syllable is doubtful.

Perfects and supines of all verbs of the third conjugation are given. Under other verbs they are not given unless they are irregular.

*ā*, *ǎb*, *prep. c. abl.* from, by.  
*abdit-us, -a, -um*, hidden.  
*abnu-o, -i*, — (3), *intr.* decline.  
*abscon-do, -di and -didi, -ditum* (3), *tr.* hide.  
*absen-s, -tis*, absent.  
*absenti-a, -ae, f.* absence.  
*abstēmi-us, -a, -um*, temperate, abstemious.  
*ac, atque*, and.  
*accē-do, -ssi, -ssum* (3), *intr.* approach.  
*ac-cipio, -cēpi, -ceptum* (3), *tr.* accept, receive.  
*accipit-er, -ris, m.* hawk.  
*accol-a, -ae, c.* inhabitant, neighbour.  
*ac-cumbo, -cubui, -cubitum* (3), *intr.* lie down.  
*accur-ro, -ri, -sum* (3), *intr.* run up.  
*acerv-us, -i, m.* heap.  
*acid-us, -a, -um*, bitter, sour.  
*acri-or, -us, comp. of acer*, keen, sharp.  
*ācrit-er, adv.* keenly.  
*acūm-en, -inis, n.* edge.  
*acūt-us, -a, -um*, sharp.  
*ad, prep. c. acc.* at, to, for, in.  
*ad-dīco, -dixi, -dictum* (3), *tr.* assign, destine.  
*adfāt-us, -ūs, m.* address, utterance.

*adfecti-o, -ōnis, f.* affection, emotion.  
*adfect-us, -ūs, m.* emotion, passion.  
*adfero, attuli, adlātum* (3), *tr.* bring to.  
*adfīn-is, -e, kindred.*  
*adfirmo* (1), *tr.* assent, affirm.  
*ad-flīgo, -flīxi, -flīctum* (3), *tr.* afflict.  
*adhībeo* (2), *tr.* call in, employ.  
*adhortor* (1), *depon.* exhort.  
*adhūc, adv.* still.  
*ad-igo, -ēgi, -actum* (3), *tr.* drive, compel.  
*adit-us, -ūs, m.* approach.  
*adloqui-um, -i, n.* address.  
*adlo-quer, -eūtus sum* (3), *depon.* address.  
*admīrāti-o, -ōnis, f.* admiration, wonder.  
*admīror* (1), *depon.* admire, wonder at.  
*ad-mōveo, -mōvi, -mōtum* (2), *tr.* move to, apply.  
*adopto* (1), *tr.* adopt.  
*adōrāti-o, -ōnis, f.* worship, adoration.  
*adōro* (1), *tr.* worship, adore.  
*adprecor* (1), *depon.* pray to, worship.  
*adprobo* (1), *tr.* approve.

- adqui-escō**, -ēvi, -ētum (3),  
*intr.* sleep, rest.  
**ad-ripiō**, -ripiui, -reptum (3),  
*tr.* snatch up.  
**adsc-isco**, -īvi, -ītum (3), *tr.*  
 call in.  
**adsen-tior**, -sus sum (4),  
*depon. c. dat.* agree with.  
**ad-sideō**, -sēdi, -sessum (2),  
*intr.* sit by.  
**ad-stō**, -stiti, — (1), *intr.*  
 stand by.  
**adsum**, adfui, adesse, *c. dat.*  
 (or in *Apul. acc.*) am pre-  
 sent at or to.  
**adulescen-s**, -tis, *m.* youth.  
**adult-us**, -a, -um, grown up.  
**ad-veho**, -vexi, -vectum (3),  
*tr.* carry in.  
**adven-a**, -ae, *c.* newcomer,  
 stranger.  
**ad-venio**, -vēni, -ventum (4)  
*intr.* come, come to.  
**advent-us**, -ūs, *m.* coming,  
 arrival, approach.  
**advolūt-us**, -a, -um, rolling at.  
**aed-es**, -ium, *f. plur.* temple.  
**aegrē**, *adv.* with difficulty.  
**aegrōt-us**, -a, -um, sick.  
**aemul-us**, -a, -um, *c. gen.*  
 rivalling.  
**aequē**, *adv.* equally.  
**aerumn-a**, -ae, *f.* grief, woe.  
**aest-us**, -ūs, *m.* tide, heat.  
**aet-ās**, -ātis, *f.* age.  
**aeth-ēr**, -ēris, *m.* air.  
**aev-um**, -i, *n.* age.  
**aggr-edior**, -essus sum (3),  
*depon.* attack.  
**aggressūr-a**, -ae, *f.* attack.  
**agitāt-us**, -a, -um, agitated,  
 driven, harassed.  
**ag-nosco**, -nōvi, -nitum (3),  
*tr.* acknowledge, recognize.  
**aiō** (3), *intr.* say.  
**āla**, -ae, *f.* wing.  
**alias**, *adv.* on other occasions.  
**aliēn-us**, -a, -um, belonging  
 to another.
- alimōni-a**, -ae, *f.* nourish-  
 ment, nurture.  
**alio-qui**, **alio-quin**, *adv.*  
 otherwise, quite, very.  
**aliquam**, *adv.* somewhat.  
**aliquant-us**, -a, -um, *adj.*  
 considerable.  
**ali-qui**, -qua, -quod, *adj.*  
 some.  
**ali-us**, -a, -ud, *adj.* other.  
**alius . . . alius**, some . . .  
 other.  
**alm-us**, -a, -um, kindly.  
**alt-er**, -era, -erum, other.  
**alter . . . alter**, the one . . .  
 the other.  
**alm-erco** (1), *intr.* dispute.  
**altern-us**, -a, -um, alternate,  
 mutual.  
**alt-us**, -a, -um, high, lofty,  
 deep. **alt-um**, -i, *n.* deep,  
 abyss. **altius**, *comp. adv.*  
 more deeply, louder.  
**alumn-us**, -i, *m.* nursing.  
**amār-us**, -a, -um, bitter.  
**amāt-or**, -ōris, *m.* lover.  
**ambrosi-a**, -ae, *f.* ambrosia.  
**ambulo** (1), *intr.* walk.  
**amn-is**, -is, *m.* river.  
**amōlior** (4), *depon.* take off,  
 remove.  
**am-or**, -ōris, *m.* love.  
**amplex-us**, -ūs, *m.* embrace.  
**amplius**, *comp. adv.* more.  
**an**, *conj.* whether, or.  
**ancill-a**, -ae, *f.* handmaid.  
**anfract-us**, -ūs, *m.* winding.  
**anicul-a**, -ae, *f.*, *dim. of*  
**anus**.  
**anim-a**, -ae, *f.* spirit, soul.  
**anim-us**, -i, *m.* soul, courage,  
 anger.  
**ann-us**, -i, *m.* year.  
**ante**, *adv. and prep. c. acc.*  
 before.  
**antependul-us**, -a, -um,  
 hanging in front.  
**an-us**, -ūs, *f.* old woman.  
**anxi-us**, -a, -um, anxious.



apparāt-us, -ūs, *m.* equip-  
 ment, instruments.  
 appello (1), *tr.* call, hail.  
 appetenter, *adv.* eagerly.  
 aqu-a, -ae, *f.* water.  
 aquil-a, -ae, *f.* eagle.  
 ār-a, -ae, *f.* altar.  
 arbitri-um, -i, *n.* will.  
 arcān-um, -i, *n.* secret, secret  
 place.  
 arcessit-us, -a, -um, fetched,  
 self-sought.  
 arc-us, -ūs, *m.* bow.  
 ardu-us, -a, -um, lofty, steep.  
 argent-um, -i, *n.* silver.  
 ar-s, -tis, *f.* quality, accom-  
 plishment.  
 art-us, -a, -um, tight.  
 arund-o, -inis, *f.* reed.  
 ar-x, -cis, *f.* citadel, palace.  
 asell-us, -i, *m., dim. of asinus.*  
 asin-us, -i, *m.* ass.  
 aspect-us, -ūs, *m.* sight.  
 asperrimē, *superl. adv. of*  
*asper*, rough, harsh.  
 assidu-us, -a, -um, continual.  
 ast-us, -ūs, *m.* guile.  
 at, but.  
 āter, -ra, -rum, black.  
 atque, and.  
 atten-do, -di, -tum (3), *tr.*  
 border.  
 ātri-um, -i, *n.* hall.  
 attigu-us, -a, -um, neigh-  
 bouring.  
 audāci-a, -ae, *f.* boldness.  
 audeo, ausus sum, *tr. and*  
*intr.* dare, be bold.  
 audio (4), *tr.* hear.  
 aul-a, -ae, *f.* court.  
 aur-a, -ae, *f.* air, breeze.  
 aure-us, -a, -um, golden.  
 auri-fex, -ficis, *m.* goldsmith.  
 aur-is, -is, *f.* ear.  
 aur-um, -i, *n.* gold.  
 ausculto (1), *tr. and intr.*  
 listen, hear, *c. dat.*  
 autem, *conj.* but, now.  
 autumo (1), *tr.* assert.

auxili-um, -i, *n.* help, aid.  
 av-is, -is, *f.* bird.  
 āvoco (1), *tr.* call away.  
 bacul-um, -i, *n.* stick.  
 balsam-um, -i, *n.* balsam.  
 barbity-um, -i, *n.* beard.  
 bāsio (1), *tr.* kiss.  
 beātītūd-o, -inis, *f.* happi-  
 ness, bliss.  
 beāt-us, -a, -um, happy,  
 blessed.  
 bell-um, -i, *n.* war.  
 bell-us, -a, -um, fine, beautiful.  
 benefici-um, *n.* benefit, boon.  
 bene-volus, kindly.  
 besti-a, -ae, *f.* beast.  
 bib-o, -i, -itum (3), *tr.* drink.  
 bland-us, -a, -um, bland,  
 kindly, flattering.  
 blatero (1), *tr.* babble, talk idly.  
 bon-us, -a, -um, good. bona,  
 goods, possessions.  
 boo (1), *intr.* shout.  
 brevicul-us, -a, -um, *dim. of*  
*brevis.*  
 brev-is, -e, short, brief.  
 buccul-a, -ae, *f.* cheek.  
 cadāv-er, -eris, *n.* corpse.  
 caed-ēs, -is, *f.* slaughter, kill-  
 ing.  
 caelest-is, -e, heavenly.  
 caelum, -i, *n.* heaven.  
 caerimōni-a, -ae, *f.* ceremony.  
 caerul-us, -a, -um, blue, dark.  
 caesari-es, -ei, *f.* hair.  
 calamit-ās, -ātis, *f.* calamity.  
 calco (1), *tr.* trample under  
 foot.  
 cal-or, -ōris, *m.* heat.  
 calv-us, -a, -um, bald.  
 cānāl-is, -is, *m.* channel, path.  
 candico (1), *tr.* am white,  
 glow.  
 cāniti-es, -ei, *f.* white hair,  
 old age.  
 canōr-us, -a, -um, tuneful,  
 musical.

- canthar-us, -i, *m.* cup.  
 cantito (1), *tr. and intr.* sing.  
   keep singing.  
 canto (1), *tr. and intr.* sing.  
 cant-us, -ūs, *m.* song.  
 capell-a, -ae, *f.* goat.  
 capill-us, -i, *m.* hair.  
 capio, cēpi, captum (3), *tr.*  
   take, seize, get, receive.  
 capistr-um, -i, *n.* halter.  
 captiv-ās, -ātis, *f.* captivity.  
 captiv-us, -a, -um, captive.  
 cap-ut, -itis, *n.* head.  
 carc-er, -eris, *m.* prison.  
 cārit-ās, -ātis, *f.* love, dear-  
   ness.  
 cār-us, -a, -um, dear.  
 castigo (1), *tr.* punish.  
 cās-us, -ūs, *m.* chance, mis-  
   fortune.  
 catēn-a, -ae, *f.* chain.  
 caus-a, -ae, *f.* cause.  
 cautēl-a, -ae, *f.* caution, pre-  
   caution.  
 cēdo, cessi, cessum (3), *intr.*  
   go, yield.  
 celebrit-ās, -ātis, *f.* fame,  
   celebrity.  
 cerebro (1), *tr.* celebrate.  
 cel-er, -eris, -ere, swift, quick;  
   *adv.* celeriter.  
 celerit-ās, -ātis, *f.* swiftness,  
   speed.  
 cēlo (1), *tr.* conceal.  
 cens-eo, -ui, -um (2), *tr.* think,  
   vote, propose.  
 cerno, crēvi, crētum (3), *tr.*  
   see.  
 certātim, *adv.* vying with one  
   another.  
 certē, *adv.* assuredly, at any  
   rate.  
 cerv-ix, -īcis, *f.* neck.  
 cēterum, *conj.* but, for the rest.  
 cēter-us, -a, -um, other, the  
   rest.  
 chor-us, -i, *m.* choir.  
 cibāri-us, -a, -um, common.  
 oib-us, -i, *m.* food.
- cicātr-ix, -īcis, *f.* wound, scar.  
 cinis, -eris, *m.* ash.  
 cinnam-um, -a, -um, cinna-  
   mon-scented.  
 circumtor-queo, -si, -tum  
   (2), *tr.* twist round,  
 circum, circumsecus, *adv.*  
   around.  
 citāt-us, -a, -um, swift.  
 cithar-a, -ae, *f.* lyre, harp.  
 cīv-is, -is, *m.* citizen.  
 cīvit-ās, -ātis, *f.* town, city.  
 clād-es, -is, *f.* disaster, de-  
   struction.  
 clāmo (1), *intr.* shout, cry out,  
   proclaim.  
 clām-or, -ōris, *m.* noise,  
   shout, cry.  
 clanculo, *adv.* secretly.  
 clāreo, clāresco, clāruī, —  
   (2), (3), *intr.* grow bright,  
   grow clear.  
 clār-us, -a, -um, famous, clear,  
   loud. clārius, *comp. adv.*  
 claudico (1), *intr.* limp, go  
   lame.  
 clau-do, -si, -sum (3), *tr.*  
   shut, close.  
 claud-us, -a, -um, lame.  
 clēmen-s, -tis, gentle. clē-  
   menter, *adv.*  
 clien-s, -tis, *m.* retainer, de-  
   pendant.  
 cliv-us, -i, *m.* slope.  
 coerceo (2), *tr.* restrain.  
 coet-us, -ūs, *m.* gathering.  
 cōgito (1), *intr.* think, ponder.  
 cognāt-us, -i, *m.* kinsman.  
 cog-nosco, -nōvi, -nitum  
   (3), *tr.* know.  
 cōgo, cōēgi, coactum (3), *tr.*  
   force, constrain.  
 cohibeo (2), *tr.* restrain.  
 collēgi-um, -i, *n.* band, com-  
   pany.  
 collaps-us, -a, -um, fallen.  
 colligāt-us, -a, -um, bound  
   together.  
 collum, -i, *n.* neck.

colōn-us, -i, *m.* farmer.  
 color, -ōris, *m.* colour.  
 colub-er, -ri, *m.* snake.  
 columb-a, -ae, *f.* dove.  
 com-a, -ae, *f.* foliage; *plur.*  
 hair.  
 com-ēs, -itis, *m.* companion,  
 comrade.  
 comitāt-us, -ūs, *m.* company,  
 retinue.  
 comitor (I), *depon.* accom-  
 pany.  
 commendo (I), *tr.* commend.  
 commeo (I), *intr.* go, go to  
 and fro.  
 comminor (I), *intr.* threaten.  
 com-mitto, -mīsi, -missum  
 (3), *tr.* entrust.  
 commod-us, -a, -um, con-  
 venient, suited to.  
 commodē, *adv.* gently.  
 commodum, *adv.* just.  
 com-pello, -puli, -pulsum  
 (3), *tr.* compel.  
 compendi-um, *i, n.* profit.  
 comper-io, -i, -tum (3), *tr.*  
 learn.  
 complacet (2), *impers.* it  
 pleases.  
 com-plector, -plexus sum  
 (3), *depon.* embrace.  
 com-pōno, -posui, -posi-  
 tum (3), *tr.* place together.  
 con-cēdo, -cessi, -cessum  
 (3), *intr.* go.  
 concess-us, -ūs, *m.* conces-  
 sion.  
 con-fero, -tuli, -lātum,  
 -ferre (3), *tr.* give, bring.  
 se conferre, betake oneself.  
 confect-us, -a, -um, finished.  
 confert-us, -a, -um, harmo-  
 nious, united.  
 confestim, *adv.* speedily,  
 forthwith.  
 con-tingo, -finxi, -fictum (3),  
*tr.* pretend.  
 confi-uo, -uxi, -uxum (3),  
*intr.* flock together.

confūs-us, -a, -um, confused.  
 congem-o, -ui, -itum (3), *tr.*  
*and intr.* lament.  
 conglobāt-us, -a, -um,  
 massed together.  
 congrēgo (I), *tr.* gather, collect.  
 congruen-s, -tis, suitable.  
 coniecto (I), *tr.* guess, con-  
 clude.  
 coniugāl-is, -e, conjugal.  
 coni-unx, -ugis, *c.* husband,  
 wife.  
 conqui-esco, -ēvi, -ētum (3),  
*intr.* rest.  
 consāvio (I), *tr.* kiss.  
 conscienti-a, -ae, *f.* con-  
 science.  
 consen-esco, -ui, — (3), *intr.*  
 grow old, decay.  
 consens-us, -ūs, *m.* consent,  
 agreement.  
 consili-um, -i, *n.* plan, coun-  
 sel, design.  
 consobrīn-us, -i, *m.* cousin.  
 conson-us, -a, -um, harmo-  
 nious, unanimous.  
 conspect-us, -ūs, *m.* sight.  
 conspons-us, -a, -um, con-  
 federate.  
 constrep-o, -ui, -itum (3),  
*intr.* sound, sing together.  
 constrict-us, -a, -um, bound.  
 consu-esco, -ēvi, -ētum (3),  
*tr.* become accustomed.  
 consuētūd-o, -inis, *f.* custom.  
 consūm-o, -psi, -ptum (3),  
*tr.* consume.  
 contem-no, -psi, -ptum (3),  
*tr.* despise.  
 conten-do, -di, -tum (3), *in-*  
*tr.* struggle, go.  
 con-tero, -trīvi, -trītum (3),  
*tr.* wear out.  
 contumeli-a, -ae, *f.* insult.  
 con-venio, -vēni, -ventum  
 (4), *intr.* come together; *c.*  
*acc.* meet.  
 con-versor (I), *depon.* move  
 among.

convex-us, -a, -um, curved.  
 convivi-um, -i, *n.* feast.  
 convoco (1), *tr.* call together.  
 convulnero (1), *tr.* wound.  
 coopto (1), *tr.* choose.  
 copercul-um, -i, *n.* lid.  
 cōpi-a, -ae, *f.* abundance.  
 cōpiōs-us, -a, -um, abundant,  
 rich.  
 oōram, *prep. c. abl. and adv.*  
 in presence of, face to face.  
 cori-um, -i, *n.* hide.  
 corn-u, -ūs, *n.* horn.  
 corp-us, -oris, *n.* body.  
 corrogo (1), *tr.* beg.  
 corusco (1), *intr.* flash.  
 cotidie, *adv.* daily.  
 crass-us, -a, -um, thick.  
 crēb-er, -ra, -rum, frequent.  
 crēbriter, *adv.*  
 crēd-o, -idi, -itum (3), *tr. and*  
*intr.* believe, trust.  
 creo (1), *tr.* create. creāt-us,  
 -a, -um, born.  
 crepit-us, -ūs, *m.* sound.  
 cresco, crēvi, crētum (3),  
*intr.* grow.  
 crīm-en, -inis, *n.* charge, ac-  
 cusation.  
 crīn-is, -is, *m.* hair.  
 cruciāt-us, -ūs, *m.* torture,  
 torment.  
 crucio (1), *tr.* torture, torment.  
 cruent-us, -a, -um, blood-  
 stained.  
 crūs, crūris, *n.* leg.  
 cubīcul-um, -i, *n.* bedcham-  
 ber.  
 cub-o, -ui, -itum (1), *intr.* lie  
 down, go to bed.  
 cucurbit-a, -ae, *f.* gourd,  
 pumpkin.  
 cum, *adv.* when, since, al-  
 though; *prep. c. abl.* with.  
 cumul-us, -i, *m.* heap, abun-  
 dance.  
 cunct-us, -a, -um, all.  
 cunctor (1), *depon.* delay.  
 cune-us, -i, *m.* column.

cupid-us, -a, -um, desirous,  
 longing.  
 cūr-a, -ae, *f.* care, treatment.  
 curiōsit-ās, -ātis, *f.* curiosity.  
 cūriōs-us, -a, -um, careful,  
 inquisitive.  
 cūro (1), *tr.* care for, tend.  
 custōdio (4), *tr.* guard, keep,  
 watch.

dap-es, -um, *f. plur.* feast.  
 dē, *prep. c. abl.* from, down  
 from, concerning.  
 de-a, -ae, *f.* goddess.  
 dēbeo (2), *tr.* owe, ought.  
 dēbilito (1), *tr.* weaken,  
 cripple.  
 dēcanto (1), *tr.* beguile, charm.  
 decenter, *adv.* becomingly.  
 dē-cerno, -crēvi, -crētum  
 (3), *tr.* decree, decide.  
 dēclīno (1), *tr.* shun.  
 decoriter, *adv.* becomingly.  
 dēcuss-us, -a, -um, cast  
 down.  
 dēdico (1), *tr.* dedicate.  
 dēfēctus, -a, -um, fainting,  
 enfeebled.  
 dēfen-do, -di, -sum (3), *tr.*  
 defend.  
 dēflammo (1), *tr.* extinguish.  
 dēformo (1), *tr.* make hideous,  
 deface.  
 dē-go, -gi, — (3), *intr.* live.  
 dē-icio, -iēci, -iectum (3), *tr.*  
 throw down.  
 dēlaps-us, -a, -um, slipping  
 from, stealing from.  
 dēlectāti-o, -ōnis, *f.* delight.  
 dēlecto (1), *tr.* delight.  
 dēlibo (1), *tr.* sip from.  
 dēlibūt-us, -a, -um, steeped in.  
 dēlicāt-us, -a, -um, delicate,  
 soft.  
 dēlici-ae, -ārum, *f. plur.* de-  
 light, luxury.  
 dēlīr-us, -a, -um, mad, silly.  
 dēlit-esco, -ui, — (3), *intr.*  
 lie hid, lurk.



- dēlit-us, -a, -um, smeared from.
- dēmeo (1), *intr.* go down.
- dēnego (1), *tr.* deny, refuse.
- dēnique, *adv.* then, finally.
- dens-us, -a, -um, thick.
- dēnūdo (1), *tr.* strip, rob.
- dēpict-us, -a, -um, depicted, painted.
- dē-pōno, -posui, -positum (3), lay down, set down, droop.
- dēprehen-do, -di, -sum (3), *tr.* catch, detect.
- dērā-do, -si, -sum (3), *tr.* rub off, scrape off.
- descend-o, -di, -sum (3), *intr.* sink, descend.
- dēser-o, -ui, -tum (3), *tr.* abandon, leave.
- dēsidero (1), *tr.* long for, regret, miss.
- dē-sīdo, -sēdi, -sessum (3), *intr.* sink down.
- dēsigno, (1) *tr.* indicate.
- dē-silio, -silui, -sultum (4), *intr.* leap down.
- dē-sino, -sīvi, -situm (3), *tr.* and *intr.* cease.
- dē-sisto, -stiti, — (3), *intr.* cease.
- dēsolāt-us, -a, -um, left alone, deserted; *c. abl.* bereft of.
- dēstino (1), *tr.* appoint, destine.
- dēsum, dēfui, dēesse, am lacking, fail.
- dēter-geo, -si, -sum (2), *tr.* wipe away.
- dēterrit-us, -a, -um, frightened away, terrified.
- dētrecto (1), *tr.* shrink from, refuse.
- de-us, -i, *m.* god.
- dēvastō (1), *tr.* ravage.
- dēvi-us, -a, -um, off the track, remote.
- dēvot-us, -a, -um, devoted.
- dēvoro (1), *tr.* devour.
- dext-er, -era (-ra), -erum (-rum), right. dextera(-ra), -ae, *f.* right hand.
- dextrorsum, *adv.* to the right.
- dict-um, -i, *n.* saying.
- diōcul-a, -ae, *f., dim.* of dies.
- di-es, -ei, *m. and f.* day.
- differo, distuli, dilātum (3), *tr.* put off.
- difficult-ās, -ātis, *f.* difficulty.
- dif-fīdo, -fīsus sum (3), *intr.* distrust.
- digit-us, -i, *m.* finger, toe.
- dignitās, -ātis, *f.* dignity, rank, worth.
- diligenti-a, -ae, *f.* diligence, energy.
- dī-ligo, -lexi, -lectum (3), *tr.* love.
- dīlu-o, -i, -tum (3), *tr.* wash away.
- dī-rigo, -rexi, -rectum (3), *tr.* direct. direct-us, -a, -um, direct, straight.
- dī-ripio, -ripui, -reptum (3), *tr.* plunder.
- dīr-us, -a, -um, terrible.
- dis-cēdo, -cessi, -cessum (3), *intr.* depart.
- discrep-o, -ui, -itum (1), *intr.* am out of tune, out of keeping with.
- discrētīm, *adv.* separately.
- discra-ro, -ri, -sum (3), *intr.* run to and fro.
- discurs-us, -ūs, *m.* running to and fro.
- displiceo (2), *intr.* displease.
- dis-pōno, -posui, -positum (3), *tr.* arrange.
- dispūto (1), *intr.* argue.
- disquīsiti-o, -ōnis, *f.* search.
- dis-tineo, -tinui, -tentum (2), *tr.* keep apart.
- distra-ho, -xi, -ctum (3), *tr.* distract.
- disturbo (1), *tr.* throw into confusion.
- diū, *adv.* long. diūtius, *comp.*

diūtin-us, -a, -um, long,  
 lengthy.  
 divers-us, -a, -um, different,  
 opposite.  
 div-ido, -īsi, -īsum (3), *tr.*  
 divide.  
 divīnāt-io, -iōnis, *f.* divination.  
 divīnitus, *adv.* from heaven,  
 by the will of heaven.  
 divīn-us, -a, -um, divine.  
 diviti-ae, -ārum, *f. plur.*  
 riches.  
 do, dedi, datum (1), *tr.* give,  
 cause. dare praecipitem,  
 to throw headlong.  
 document-um, -i, *n.* proof.  
 doleo (2), *tr. and intr.* hurt,  
 grieve, mourn.  
 dol-or, -ōris, *m.* grief, pain.  
 domin-us, -i, *m.* lord.  
 dom-us, -ūs, *f.* house, home.  
 domi, at home.  
 domuscul-a, -ae, *f., dim. of*  
 domus.  
 dōno (1), *tr.* give.  
 dormio (4), *intr.* sleep.  
 dors-um, -i, *n.* back.  
 dubi-ūs, -a, -um, doubtful,  
 ambiguous.  
 dūco, duxi, ductum (3), *tr.*  
 lead.  
 dūdum, *adv.* long.  
 dulc-is, -e, sweet.  
 dum, *conj.* while, until.  
 dūr-us, -a, -um, hard, harsh,  
 cruel.  
 ecce, *interj.* behold, lo!  
 ē-dīco, -dixi, -dictum (3), *tr.*  
 proclaim.  
 ēdict-um, -i, *n.* command.  
 edoc-eo, -ui, -tum (2), *tr.*  
 teach.  
 edūco (1), *tr.* bring up, rear.  
 edūl-ia, -ium, *n. plur.* eatables.  
 effect-us, -ūs, *m.* performance,  
 effect.  
 effero, extuli, elātum, efferre  
 (3), *tr.* carry away.

ef-ficio, -fēci, -fectum (3), *tr.*  
 effect, make.  
 efflāgito (1), *tr.* demand.  
 ef-fundo, -fūdī, -fūsum (3),  
*tr.* pour out, lose.  
 ego, I (me, mei, mihi, me).  
 egomet, *strong form.*  
 ēgregi-us, -a, -um, excellent.  
 ēiulāt-us, -ūs, *m.* shriek.  
 ēiulo (1), *intr.* shriek.  
 element-um, -i, *n.* element.  
 ēmentior (4), *depon.* feign,  
 counterfeit.  
 ē-mēti-or, -mensus sum (4),  
*tr.* measure, traverse.  
 ēmer-go, -si, -sum (3), *intr.*  
 emerge.  
 enim, *conj.* for.  
 ēnōdo (1), *tr.* untie, unfold.  
 epul-um, -i, *n.* feast.  
 equ-us, -i, *m.* horse.  
 ērect-us, -a, -um, erect, raised  
 up.  
 ergō, *conj.* therefore.  
 ērogo (1), *tr.* prevail on by  
 entreaty.  
 ērut-us, -a, -um, unearthed.  
 et, and, also, even.  
 etiam, also, even.  
 exancto (1), *tr.* endure to the  
 last dregs.  
 exanim-is, -e, lifeless, swoon-  
 ing.  
 exār-esco, -ui, — (3), *intr.*  
 dry up.  
 excels-us, -a, -um, lofty.  
 ex-cido, -cidi, -cāsūm (3),  
*intr.* fall, fall out.  
 excub-o, -ui, -itum (1), *intr.*  
*c. dat.* watch over.  
 excūsāti-o, -ōnis, *f.* excuse.  
 ex-cutio, -cussi, -cussūm (3),  
*tr.* shake from, force from.  
 exērcit-us, -a, -um, vexed,  
 tormented.  
 exhibeo (2), *tr.* show.  
 ex-igo, -ēgi, -actum (3), *tr.*  
 drive out.  
 exigu-us, -a, -um, small.

**eximi-us, -a, -um, excellent,**  
 picked, extraordinary.  
**exinde, adv. thereafter.**  
**existimāti-o, -ōnis, f. con-**  
 sideration.  
**exitiābil-is, -e, destructive,**  
 baneful.  
**exitum, -i, n. destruction.**  
**exort-us, -ūs, m. rising, dawn.**  
**exosculator (1), depon. kiss.**  
**experiment-um, -i, n. ex-**  
 periment, trial, proof.  
**expet-o, -īvi, -ītum (3), tr.**  
 seek out, demand.  
**expio (1), tr. expiate, atone for.**  
**expl-eo, -ēvi, -ētum (2), to**  
 satisfy.  
**ex-pōno, -posui, -positum**  
 (3), put out, set on shore.  
**expostulo (1), tr. demand,**  
 expostulate.  
**exsangu-is, -e, bloodless, pale.**  
**exsequi-ae, -ārum, f. plur.**  
 funeral rites.  
**exsequor, -secūtus sum (3),**  
*depon.* carry out, perform.  
**extim-us, -a, -um, outermost.**  
**extin-guere, -xi, -ctum (3),**  
*tr.* extinguish.  
**extorr-is, -e, exiled from (c.**  
*abl.).*  
**extrā, adv. and prep. c. acc.**  
 outside.  
**extrēm-us, -a, -um, last,**  
 outermost, extreme, worst.  
**exulo (1), intr. am in exile.**

**fabric-a, -ae, f. craftsmanship.**  
**fābul-a, -ae, f. story.**  
**facesso, -īvi, -ītum (3), intr.**  
 go, make off.  
**faci-es, -ēi, f. face, appear-**  
 ance, likeness.  
**facin-us, -oris, n. deed, crime.**  
**facio, fēci, factum (3), tr. do,**  
 make.  
**facti-o, -ōnis, f. band.**  
**fact-us, -a, -um, made,**  
 wrought.

**fām-a, -ae, f. fame, rumour.**  
**famili-a, -ae, f. family, house-**  
 hold.  
**familiār-is, -e, belonging to**  
 members of household.  
**fāmōs-us, -a, -um, famous.**  
**famul-a, -ae, f. servant.**  
**famul-us, -i, m. servant.**  
**fān-um, -i, n. temple.**  
**fātāl-is, -e, fated, fatal.**  
**fatīgāti-o, -ōnis, f. wear-**  
 iness.  
**fatigo (1), tr. weary.**  
**fāt-um, -i, n. fate.**  
**fel, fellis, n. gall.**  
**fēl-ix, -icis, fortunate, happy.**  
**fēmin-a, -ae, f. woman.**  
**fenestr-a, -ae, f. window.**  
**fer-a, -ae, f. wild beast.**  
**fērāl-is, -e, funereal, sinister.**  
**fercul-um, -i, n. tray.**  
**fero, tuli, lātum (3), tr. bear,**  
 carry. *se ferre, go.*  
**ferr-um, -i, n. iron, steel.**  
**fervid-us, -a, -um, glowing.**  
**festināti-o, -ōnis, f. speed,**  
 haste.  
**festino (1), tr. and intr. hasten.**  
**fid-es, -ei, f. faith, truth,**  
 loyalty.  
**fili-a, -ae, f. daughter.**  
**fili-us, -i, m. son.**  
**finio (4), tr. finish, end.**  
**fio, factus sum, irreg. be-**  
 come, be done.  
**firmit-ās, -ātis, f. firmness,**  
 strength.  
**firmiter, adv. firmly.**  
**flāgiti-um, -i, n. crime, wicked**  
 torment.  
**flāgranti-a, -ae, f. heat.**  
**flāgro (1), intr. burn.**  
**flamm-a, -ae, f. flame.**  
**flamme-um, -i, n. bridal veil.**  
**fleo, flēvi, flētum (2), intr.**  
 weep.  
**flēt-us, -ūs, m. weeping.**  
**flexil-is, -e, bent, twisted.**  
**flocc-us, -i, m. wisp.**

flōren-s, -tis, flowering, flourishing, blooming.  
 flōs, flōris, *m.* flower, beauty, prime.  
 fluct-us, -ūs, *m.* wave.  
 fluent-um, -i, *n.* river.  
 flūm-en, -inis, *n.* river.  
 fluvial-is, -e, of a river.  
 fluvi-us, -i, *m.* river.  
 fon-s, -tis, *m.* fountain.  
 foedo (1), *tr.* defile.  
 for-es, -ium, *f. plur.* doors.  
 form-a, -ae, *f.* form, beauty.  
 formidābil-is, -e, dreadful, terrible.  
 formīd-o, -inis, *f.* fear.  
 formōsit-ās, -ātis, *f.* beauty.  
 formōs-us, -a, -um, beautiful.  
 fortassis, *adv.* perchance, perhaps.  
 forte, *adv.* perchance, perhaps.  
 fort-is, -e, brave, strong.  
 fortiter, *adv.*  
 fortūn-a, -ae, *f.* fortune.  
 foveo, fōvi, fōtum (2), *tr.* cherish.  
 frāgro (1), *intr.* smell, am fragrant.  
 frau-s, -dis, *f.* guile, fraud, hurt.  
 frequen-s, -tis, crowded, frequent.  
 frequenter, *adv.* frequently.  
 frigid-us, -a, -um, cold.  
 fron-s, -dis, *f.* leaf.  
 fron-s, -tis, *f.* forehead.  
 fruct-us, -ūs, *m.* fruit, enjoyment.  
 frūmentari-us, -a, -um, of corn.  
 frustrā, *adv.* in vain.  
 frust-um, *i, n.* morsel.  
 fug-a, -ae, *f.* flight.  
 fugio, fūgi, — (3), *tr. and intr.* fly.  
 fugitiv-a, -ae, *f.* runaway.  
 fulig-o, -inis, *f.* soot.  
 fūnere-us, -a, -um, funereal.  
 fungor, functussum, perform.  
 furi-a, -ae, *f.* fury.

fur-o, -ui, — (3), *intr.* rage, am mad.  
 fust-is, -is, *m.* club, bludgeon.  
 futūr-us, -a, -um, future, about to be.  
 gaudi-um, -i, *n.* joy.  
 gemm-a, -ae, *f.* jewel, gem.  
 gemmeus, -a, -um, gemmōs-us, -a, -um, begemmed, jewelled.  
 gen-a, -ae, *f.* cheek.  
 gen-er, -eri, *m.* son-in-law.  
 generōs-us, -a, -um, noble, high-born.  
 geniāl-is, -e, joyous.  
 gen-s, -tis, *f.* people.  
 gen-u, -ūs, *n.* knee.  
 gen-us, -eris, *n.* race, kind.  
 germān-us, -a, -um, sisterly.  
 gero, gessi, gestum (3), *tr.* bear, carry; se gerere, to bear oneself, behave.  
 gerul-a, *f.* bearer.  
 gestio (4), *intr.* desire.  
 glabell-us, -a, -um, smooth.  
 gladiāt-or, -ōris, *m.* cut-throat, assassin.  
 gladi-us, -i, *m.* sword.  
 glisco, —, — (3), *intr.* grow.  
 glob-us, -i, *m.* ball, curl.  
 glōriōs-us, -a, -um, glorious, famous.  
 gnār-us, -a, -um, *c. gen.* knowing.  
 grad-us, -ūs, *m.* step.  
 grassor (1), *dep.* go about, lie in wait with thievish intent, attack.  
 grāti-ae, -ārum, *f. plur.* thanks.  
 grāt-us, -a, -um, grateful, pleasing.  
 grav-is, -e, heavy, grave, grievous.  
 gravo (1), *tr.* aggravate, inflame.  
 gremi-um, -i, *n.* lap.  
 gress-us, -ūs, *m.* step.



- gurg-es, -ītis, *m.* pool, eddy.  
 habeo (2), *tr.* have, possess, hold.  
 habit-us, -ūs, *m.* appearance.  
 haem, *interj.* ha!  
 herb-a, -ae, *f.* grass.  
 hereules, *interj.* by Hercules.  
 hēr-es, -ēdis, *m.* heir.  
 hīc, haec, hoc; hīce, haecce, hocce, this.  
 hīc, *adv.* here.  
 hilar-is, -e, cheerful, merry.  
 hilaro (1), *tr.* cheer.  
 hircuōs-us, -a, -um, goatlike.  
 hōcine = hoc-ne.  
 hio (1), *intr.* gape.  
 hom-o, -inis, *m.* man.  
 hon-ōs, -ōris, *m.* honour, distinction, beauty.  
 horde-um, -i, *n.* barley.  
 horrend-us, -a, -um, dread, terrible.  
 horr-esco, -ui, — (3), *tr. and intr.* fear, tremble.  
 horr-or, -ōris, *m.* fear, dread.  
 humān-us, -a, -um, human, humane.  
 hum-us, -i, *f.* ground. humi, on the ground.  
 hymenae-us, -i, *m.* marriage, marriage hymn.  
 iaceo (2), *intr.* lie.  
 iacio, ieci, iactum (3), *tr.* throw.  
 iam, now, already. iam dū-dum, long since.  
 iānu-a, -ae, *f.* door.  
 ict-us, -ūs, *m.* blow.  
 idem, eadem, idem, same.  
 identidem, *adv.* again and again, repeatedly.  
 idōne-us, -a, -um, fit, suitable. idōneē, *adv.*  
 igitur, *conj.* therefore.  
 ignōbil-is, -e, ignoble, base.  
 ignōranti-a, -ae, *f.* ignorance.  
 ignōro (1), *tr.* am ignorant of.  
 īli-a, -ōrum, *n. plur.* flanks. illāc, *adv.* there, by that way.  
 ill-e, -a, -ud, that.  
 illīc, *adv.* there.  
 illicit-us, -a, -um, unlawful.  
 illico, *adv.* on the spot.  
 imāg-o, -inis, *f.* likeness, image, appearance.  
 im-us, -a, -um, lowest.  
 immān-is, -e, cruel, wild, huge.  
 immātūrius, *comp. adv.* too late.  
 immens-us, -a, -um, unmeasurable, boundless.  
 im-misceo, -miscui, -mixtum or -mistum, mix in.  
 immō, nay rather, yes and.  
 immōbil-is, -e, motionless.  
 immolo (1), *tr.* sacrifice, slay.  
 impedīt-us, -a, -um, entangled, hindered, bound.  
 im-pello, -puli, -pulsum (3), *tr.* impel, drive on.  
 impero (1), *intr. c. dat.* order, command.  
 impet-us, -ūs, *m.* attack, onslaught, energy.  
 im-pingo, -pēgi, -pactum (3), *tr.* strike against, thrust upon.  
 im-pōno, -posui, -positum (3), *tr.* place upon.  
 im-pōs, -pōtis, *c. gen.* powerless over.  
 impūnē, *adv.* with impunity.  
 in, *prep. c. acc.* into, onto; *c. abl.* on, in; in dies, day by day.  
 inaccess-us, -a, -um, inaccessible.  
 incerto (1), *tr.* make uncertain.  
 incert-us, -a, -um, uncertain, uncertain of (*c. gen.*).  
 incinct-us, -a, -um, girt.  
 in-cipio, -cēpi, -ceptum (3), *intr.* begin.  
 incorōnāt-us, -a, -um, uncrowned.  
 inerēbr-esco, -ui, — (3), *intr.* grow stronger.  
 in-cubo, -cubui, -cubitum (1), *intr.* lie in, sleep at.

- incunctāt-us, -a, -um**, without delaying.  
**incūri-a, -ae, f.** carelessness.  
**incūriōs-us, -a, -um, c. gen.** careless, careless of.  
**incustōdit-us, -a, -um**, unguarded.  
**inde, adv.** thence, then.  
**indēfess-us, -a, -um**, untired.  
**indici-um, -i, n.** trace, indication, clue.  
**indidem, adv.** thence.  
**indignāti-o, -ōnis, f.** indignation.  
**indivīdu-us, -a, -um**, undivided.  
**in-dūco, -duxi, -ductum (3)**, lead in, lead on.  
**indul-geo, -si, -tum (2), tr.** indulge, grant.  
**ineffic-ax, -ācis**, unavailing.  
**inept-us, -a, -um**, foolish.  
**inequito (1), intr.** ride in.  
**infaust-us, -a, -um**, unlucky, ill-omened.  
**infel-ix, -icis**, unlucky, unfortunate.  
**infer-i, -ōrum, m.** dwellers in the underworld.  
**infern-us, -a, -um**, hellish.  
**infest-us, -a, -um**, hostile.  
**in-ficio, -fēci, -fectum (3), tr.** steep, dye.  
**infirm-us, -a, -um**, weak.  
**infit, intr. defect.** he begins.  
**inform-is, -e**, bodiless.  
**infortūni-um, -i, n.** misfortune.  
**ingeni-um, -i, n.** character, genius, wit, ingenuity.  
**in-gero, -gessi, -gestum (3), tr.** heap upon.  
**ingluvi-es, -ēi, f.** maw.  
**ingrātis, contr. abl. plur. of ingrati-a**, without thanks, unwillingly.  
**iniqu-us, -a, -um**, unfair, uneven.  
**initi-um, -i, n.** beginning.  
**innāto (1), intr.** swim in.
- innāt-us, -a, -um**, born in.  
**innoxi-us, -a, -um**, harmless.  
**innutrit-us, -a, -um**, nourished in.  
**inquam (3), intr. defect.** say.  
**inquiēt-us, -a, -um**, unquiet, restless.  
**inquīsiti-o, -ōnis, f.** search, inquiry.  
**inrupti-o, -ōnis, f.** irruption, inroad.  
**insci-us, -a, -um**, unknowing, ignorant.  
**insimulo (1), tr.** accuse.  
**inspiro (1), intr.** breathe into.  
**instanti-a, -ae, f.** insistence.  
**instar, n. indecl.** equivalent, likeness. **ad instar**, like.  
**instrūment-um, -i, n.** equipment, service.  
**in-struo, -struxi, -structum (3), tr.** equip, prepare.  
**insul-a, -ae, f.** island.  
**intent-us, -a, -um, c. dat.** intent on.  
**inter, prep. c. acc.** among, between.  
**intereā, adv.** meanwhile.  
**inter-eo, -īvi, -itum (4)**, perish.  
**intervis-o, -i, -um (3), tr.** visit, drop in on.  
**intrā, prep. c. acc.** within.  
**intrepid-us, -a, -um**, dauntless.  
**intro (1), tr.** enter.  
**intro, adv.** within.  
**intro-cēdo, -cessi, -cessum (3), intr.** go within.  
**intueor (2), depon.** look upon, behold.  
**inumbro (1), tr.** shadow, overshadow.  
**in-vādo, -vāsi, -vāsum (3), intr.** invade.  
**investigati-o, -ōnis, f.** tracking, search.  
**invidi-a, f.** hatred, envy, jealousy.

invis-us, -a, -um, unseen, hated.  
 invit-us, -a, -um, unwilling.  
 invi-us, -a, -um, pathless.  
 irrīs-us, -ūs, *m.* mockery.  
 ist-e, -a, -ud, that, this.  
 istic, *adv.* there, yonder.  
 iugāl-is, -e, nuptial.  
 iug-um, -i, *n.* yoke, pair, hill, ridge.  
 iūment-um, -i, *n.* beast of burden.  
 iun-go, -xi, -ctum (3), *tr.* unite, join.  
 iustiti-um, -i, *n.* cessation of public business.  
 iūven-is, -is, young; *subst.* youth. iūnior, *comp.* younger.  
 iuxtā, *adv. and prep. c. acc.* near.  
 lāb-es, -is, *f.* slip.  
 lābor, lapsus sum (3), *dep.* slip away, glide by.  
 lāb-or, -ōris, *m.* toil, pain, grief.  
 labōro (1), *intr.* toil, suffer pain, grief, sickness.  
 lacero (1), *tr.* tear.  
 lacini-a, -ae, *f.* cloak.  
 lacrim-a, -ae, *f.* tear.  
 lacrimōs-us, -a, -um, tearful, weeping.  
 lacte-us, -a, -um, milky, milk-white.  
 laet-us, -a, -um, glad, joyful.  
 lāmento (1), *intr.* lament.  
 lānōs-us, -a, -um, downy, woolly.  
 lapi-s, -dis, *m.* stone.  
 lā-r, -ris, *m.* household god, home.  
 lascīvio (4), *intr.* wanton, frolic.  
 lass-us, -a, -um, weary.  
 latentē, *adv.* secretly.  
 lātius, *comp. adv.* more widely.

latr-o, -ōnis, *m.* robber.  
 laudo (1), *tr.* praise.  
 laur-us, -i, *f.* laurel.  
 lau-s, -dis, *f.* praise.  
 lavācr-um, -i, *n.* bath.  
 laxo (1), *tr.* abate.  
 lectul-us, -i, *m.* couch.  
 lōnio (4), *tr.* soothe, assuage.  
 lōtal-is, -e, deadly.  
 lēv-is, -e, light, trifling.  
 libell-um, -i, *n.* handbill.  
 liben-s, -tis, glad, willing.  
 liber-i, -ōrum, *m. plur.* children.  
 libert-ās, -ātis, *f.* liberty, freedom.  
 licentiōs-us, -a, -um, wanton, unbridled.  
 licet (2), *impers.* it is allowed; *adv.* although.  
 lito (1), *intr. c. dat.* make sacrifice to, atone for, appease.  
 long-us, -a, -um, long, far. longē, *adv.* long, very, by far.  
 lōr-um, -i, *n.* thong.  
 lūcern-a, -ae, *f.* lantern.  
 lūcid-us, -a, -um, bright, shining.  
 lucr-um, -i, *n.* gain, profit.  
 luct-us, -ūs, *m.* grief, mourning.  
 lūculent-us, -a, -um, bright, brilliant.  
 lūdo, -si, -sum, play, frolic.  
 lūgeo, luxi, — (2), *tr.* mourn.  
 lūgubr-is, -e, mournful.  
 lūm-en, -inis, *n.* light, eye.  
 lūn-ā, -ae, *f.* moon.  
 lūrid-us, -a, -um, pale.  
 lux, lūcis, *f.* light, dawn.  
 luxuri-a, -ae, *f.* luxury, wantonness.  
 luxuriōs-us, -a, -um, luxurious, wanton.  
 maden-s, -tis, soaked, drunken.  
 madid-us, -a, -um, soaked, drunken.

- maereo** (2), *intr.* grieve.  
**maer-or, -ōris**, *m.* grief.  
**magis**, *comp. adv.* more.  
**magnoperē**, *adv.* greatly.  
**magn-us, -a, -um**, great.  
**māi-or, -us**, greater. **māiō-res**, elders.  
**malign-us, -a, -um**, malign, grudging.  
**mal-um, -i**, *m.* ill.  
**mancipi-um, -i**, *n.* slave.  
**mando** (1), *tr.* entrust, command. **mandātum**, command, instruction.  
**manifest-us, -a, -um**, clear.  
**man-us, -ūs, f.** hand, band, company.  
**mare-esco, -ui, —** (3), *intr.* wither, faint.  
**marcid-us, -a, -um**, faint, withered.  
**mar-e, -is**, *n.* sea.  
**marg-o, -inis, c.** brink, edge.  
**marit-us, -i, m.** husband.  
**masculin-us, -a, -um**, masculine, male.  
**mascul-us, -a, -um**, masculine, male.  
**māt-er, -ris, f.** mother.  
**mātrōn-a, -ae, f.** matron, married woman.  
**mātūrāt-us, -a, -um**, grown ripe.  
**mātūtīn-us, -a, -um**, in the morning.  
**maxim-us, -a, -um**, greatest.  
**meāt-us, -ūs, m.** going.  
**medi-us, -a, -um**, middle, mid.  
**mehercules**, *interj.* by Hercules.  
**melle-us, -a, -um**, honied.  
**mellit-us, -a, -um**, honey-sweet honied.  
**membr-um, -i, n.** limb.  
**mem-or, -ōris, c. gen.** mindful of.  
**memorand-us, -a, -um**, memorable.
- memōri-a, -ae, f.** memory.  
**men-s, -tis, f.** mind, reason.  
**metuo** (3), *tr. and intr.* fear.  
**met-us, -ūs, m.** fear.  
**mic-o, -ui, —** (1), *intr.* flash, glitter.  
**mil-ēs, -itis, m.** soldier.  
**ministro** (1), *tr.* supply.  
**minor** (1), *depon. c. acc.* thing; *dat. pers.* threaten.  
**min-or, -us**, less.  
**mīr-us, -a, -um**, wonderful.  
**mis-ceo, -cui, -tum (or mix-tum)** (2), *tr.* mix, confuse.  
**misell-us, -a, -um, dim. of miser.**  
**mise-r, -ra, -rum**, wretched, miserable.  
**miserāti-o, -ōnis, f.** pity.  
**mītigo** (1), *tr.* assuage.  
**mīt-is, -e**, mild, gentle.  
**mitto, mīsi, missum** (3), *tr.* send.  
**modic-us, -a, -um**, small.  
**modō, adv.** only.  
**modulor** (1), *depon.* make music, sing.  
**modul-us, -i, m.** melody.  
**mod-us, -i, m.** mode, way, manner, bounds.  
**moll-is, -e**, soft, gentle.  
**monētāl-is, -e**, minted.  
**monil-e, -is, n.** necklace.  
**moniti-o, -ōnis, f. monit-um, -i, n. monit-us, -ūs, m** warning, admonition.  
**mon-s, -tis, m.** mountain.  
**monstro** (1), *tr.* show, point out.  
**montān-us, -a, -um**, belonging to the mountains, in the mountains.  
**mor-a, -ae, f.** delay.  
**mors-us, -ūs, m.** bite.  
**mortāl-is, -e**, mortal.  
**mox, adv.** soon, afterwards.  
**mūc-o, -ōnis, m.** point.  
**mulceo, mulsi, mulsum** (2), *tr.* soothe.



multiug-us, -a, -um, of many kinds.  
 multinōd-us, -a, -um, many-knotted.  
 multitūd-o, -inis, *f.* multitude.  
 mult-us, -a, -um, many.  
 mund-us, -i, *m.* world, adornment, toilet.  
 mūn-us, -eris, *n.* gift, duty, task.  
 mūsic-a, -ae, *f.* music.  
 mūto (1), *tr.* change.  
 mūtuor (1), *depon.* borrow.  
 mūtu-us, -a, -um, mutual.  
  
 nam, *conj.* for.  
 narro (1), *tr.* tell, narrate.  
 nasco, nātus sum, am born.  
 natu, by birth.  
 nātūr-a, -ae, *f.* nature.  
 nāvigo (1), *intr.* sail.  
 nāvis, -is, *f.* ship.  
 nāviter, *adv.* actively, vigorously.  
 -nē, *interrog. particle: in indirect quest.* whether.  
 -nē, lest, that not. nē . . . quidem, not even.  
 nebul-a, -ae, *f.* mist, cloud.  
 nec, *conj.* nor, not even.  
 necesse, *indecl.* necessary.  
 necessit-ās, -ātis, *f.* necessity.  
 nectare-us, -a, -um, sweet as nectar, of nectar.  
 nefāri-us, -a, -um, wicked, criminal.  
 negle-go, -xi, -ctum (3), *tr.* neglect, disregard.  
 negōti-um, -i, *n.* business, trouble.  
 nēm-o, -inis, no one (*abl.* nullo, and *gen.* usually nullius).  
 nempe, *conj.* for, assuredly.  
 nem-us, -oris, *n.* grove.  
 nequeo, nequii, nequītum, nequīre, am unable.  
 nequicquam, *adv.* in vain.  
 nequissim-us, -a, -um, most wicked.

nescio (4), *tr. and intr.* am ignorant, do not know.  
 nescioquis, some, some one.  
 ne-x, -cis, *f.* death.  
 nihil, nil, nothing.  
 nimi-us, -a, -um, excessive.  
 niteo (2), *intr.* shine.  
 nit-or, -ōris, *m.* gleam.  
 nocturn-us, -a, -um, nocturnal, of the night.  
 nōdōs-us, -a, -um, knotty.  
 nōl-o, -ui, nolle, am unwilling.  
 nōm-en, -inis, *n.* name, fame.  
 nōminātim, *adv.* by name.  
 non, not. non nunquam, sometimes.  
 nonnull-us, -a, -um, some.  
 nos, we.  
 nost-er, -ra, -rum, our.  
 novācul-a, -ae, *f.* razor.  
 novit-ās, -ātis, *f.* novelty.  
 nov-us, -a, -um, new, strange.  
 no-x, -ctis, *f.* night.  
 noxi-us, -a, -um, guilty, harmful.  
 nūb-es, -is, *f.* cloud.  
 nū-bo, -psi, -ptum (3), *intr.* *c. dat.* marry.  
 nūd-us, -a, -um, naked.  
 nūg-o, -ōnis, *m.* rascal.  
 null-us, -a, -um, none, no.  
 nullo, *see* nemo.  
 nū-men, -minis, *n.* godhead, deity, power.  
 numer-us, -i, *n.* number.  
 nunc, now.  
 nuncupo (1), *tr.* name, call.  
 nuntio (1), *tr.* report.  
 nupti-ae, -ārum, *f.* wedding.  
 nuptiā-lis, -le, nuptial.  
 nurus, -ūs, *f.* daughter-in-law.  
 nūto (1), *intr.* nod, totter.  
 nūtricul-a, -ae, *f.* little nurse.  
 nūtrit-us, -a, -um, nourished.  
 nūt-us, -ūs, *m.* nod, command.  
  
 ob-do, -didi, -ditum (3), *tr.* place in the way of, bar.

- ob-*eo*, -*ii*, -*itum*, -*īre*, *intr.*  
go through with, perform.
- ob-*haeresco*, -*haesi*, — (3),  
*intr.* stick to.
- oblāt-*io*, -*ōnis*, *f.* offering.
- obliviscor, oblitus sum (3),  
*depon. c. acc. and gen.* forget.
- obscur-*us*, -*a*, -*um*, obscure,  
dark.
- obsequi-*um*, -*i*, *n.* obedience,  
service.
- obseruo (1), *tr.* note, observe.
- obsit-*us*, -*a*, -*um*, planted,  
covered.
- obstināt-*us*, -*a*, -*um*, obsti-  
nate, resolved.
- obtempero (1), *intr. c. dat.*  
obey.
- ob-tineo, -*tinui*, -*tentum* (2),  
*tr.* keep, hold.
- obtrunco (1), *tr.* kill.
- obtu-*ndo*, -*udi*, -*nsum* (3),  
*tr.* beat.
- obvi-*us*, -*a*, -*um*, meeting, in  
the way of.
- oc-*cipio*, -*cēpi*, -*ceptum* (3),  
*tr. and intr.* begin.
- occīsi-*o*, -*ōnis*, *f.* slaying,  
killing.
- occultāti-*o*, -*ōnis*, *f.* hiding.
- oculto (1), *tr.* hide, conceal.
- occupo (1), *tr.* seize, occupy.
- ōciter, *adv.* swiftly.
- ocul-*us*, -*i*, *m.* eye.
- offen-*do*, -*di*, -*sum* (3), *tr.*  
offend.
- of-*ficio*, -*fēci*, -*fectum* (3),  
*intr.* hinder, impede (*c. dat.*).
- offici-*um*, -*i*, *n.* duty, service.
- ōlim, *adv.* once, from time to  
time, some day.
- ō-mitto, -*mīsi*, -*missum* (3),  
*tr.* neglect, disregard.
- omnimod-*us*, -*a*, -*um*, of  
every kind.
- omnīno, *adv.* at all, alto-  
gether.
- omn-*is*, -*e*, all, every.
- onust-*us*, -*a*, -*um*, loaded.
- opem facere, bring help to.
- oper-*a*, -*ae*, *f.* help.
- op-*es*, -*um*, *f. plur.* wealth,  
resources.
- opim-*us*, -*a*, -*um*, rich.
- opīni-*o*, -*ōnis*, *f.* opinion.
- opper-*ior*, -*tus sum* (3),  
*depon.* wait for.
- oppido, *adv.* very much,  
greatly.
- opto (1), *tr.* wish, choose.
- orb-*is*, -*is*, *m.* world, circle.
- orb-*us*, -*a*, -*um*, bereft,  
barren.
- orno (1), *tr.* adorn, equip.
- ōs, ōris, *n.* mouth, face, eye.
- ōti-*um*, -*i*, *n.* leisure.
- ov-*is*, -*is*, *f.* sheep.
- ōvo (1), *intr.* exult.
- pābul-*um*, -*i*, *n.* food.
- pact-*um*, -*i*, *n.* arrangement,  
means, compact.
- paenitet (2), *impers.* it repents.
- pall-*or*, -*ōris*, *m.* pallor.
- pando, pepandi, pansum (3),  
*tr.* open.
- parcilōqu-*ium*, -*ii*, *n.* sparing-  
ness of speech, reserve.
- parco, peperci, parsum (3),  
*intr. c. dat.* spare, cease.
- paren-*s*, -*tis*, *c.* parent.
- pāreo (2), *intr. c. dat.* obey.
- pāreo (2), *intr.* appear.
- pario, peperci, partum (3),  
bring forth.
- pariter, *adv.* equally.
- paro (1), *tr.* prepare, get.
- parricīd-*a*, -*ae*, *m.* patricide,  
matricide.
- par-*s*, -*tis*, *f.* part.
- parti-*cēps*, -*cipis*, sharing.
- partim, *adv.* partly.
- pasco, pāvi, pastum (3), *tr.*  
feed.
- passe-*r*, -*ris*, *m.* sparrow.
- passim, *adv.* far and wide,  
everywhere.
- past-*or*, -*ōris*, *m.* shepherd.

- past-us, -ūs, *m.* food, fare, eating.  
 pateo (2), *intr.* am open, am clear.  
 pat-er, -ris, *m.* father.  
 patern-us, -a, -um, belonging to one's father.  
 patienti-a, -ae, *f.* patience, endurance.  
 patior, passus sum (3), *depon.* suffer, endure.  
 patri-a, -ae, *f.* fatherland.  
 paulo, by a little.  
 paululum, *adv.* a little.  
 paupert-ās, -ātis, *f.* poverty.  
 pav-eo, pāvi, — (2), *tr. and intr.* fear.  
 pav-or, -ōris, *m.* fear.  
 pect-us, -oris, *n.* breast, heart.  
 pecua, *n. plur.* of pecu, cattle.  
 pelag-us, -i, sea, ocean.  
 pendo, pependi, pensum (3), *tr.* weigh.  
 pendul-us, -a, -um, hanging.  
 penetro (1), *tr.* penetrate.  
 penitus, *adv.* within, thoroughly.  
 pēnūri-a, -ae, *f.* poverty.  
 per, *prep. c. acc.* through, by.  
 per-cipio, -cēpi, -ceptum (3), *tr.* perceive.  
 percit-us, -a, -um, excited, moved.  
 per-colo, -colui, -cultum (3), *tr.* worship, honour.  
 percontor (1), *tr. and intr.* ask, inquire.  
 percuss-or, -ōris, *m.* assassin.  
 per-cutio, -cussi, -cussum (3), *tr.* strike.  
 per-do, -didi, -ditum (3), *tr.* destroy.  
 per-dūco, -duxi, -ductum (3), *tr.* lead.  
 per-eo, -ii, —, perish.  
 pererro (1), *intr.* wander through.  
 perēs-us, -a, -um, eaten, consumed.  
 per-fero, -tuli, -lātum (3), *tr.* bring.  
 per-ficio, -fēci, -fectum (3), *tr.* make, carry through, perform.  
 perflo (1), *tr.* blow through.  
 per-fundo, -fūdi, -fūsum (3), *tr.* pour through.  
 per-go, -rexi, -rectum (3), *intr.* go, proceed.  
 perhibeo (2), *tr.* give.  
 pericul-um, -i, *n.* peril, danger.  
 per-imo, -ēmi, -emptum (3), *tr.* kill.  
 permul-ceo, -si, -sum (2), *tr.* soothe.  
 per-nix, -nīcis, swift.  
 perpetro (1), *tr.* do, commit.  
 perpetu-us, -a, -um, perpetual.  
 persen-tio, -si, -sum (4), *tr.* perceive.  
 person-o, -ui, — (1), *intr.* bellow.  
 perstrep-o, -ui, -itum (3), *intr.* make a noise.  
 pertim-esco, -ui, — (3), *tr.* fear.  
 pertin-go, -xi, -ctum (3), *tr.* steep.  
 pervā-do, -si, -sum (3), *intr.* go through, pervade.  
 pervagor (1), *depon.* wander through.  
 per-venio, -vēni, -ventum (3), *intr.* come, arrive.  
 pervigil, -is, watchful, wakeful.  
 pēs, pēdis, *m.* foot.  
 pessim-us, -a, -um, very bad, worst.  
 petīt-us, -ūs, *m.* entreaty.  
 pet-o, -īvi, -itum (3), *tr.* seek.  
 pharetr-a, -ae, *f.* quiver.  
 pict-us, -a, -um, painted.  
 piet-ās, -ātis, *f.* affection, piety.  
 pigen-s, -tis, annoyed.

- pignerāt-us, -a, -um, pledged.  
 pinn-a, -ae, *f.* wing.  
 pinnāt-us, -a, -um, winged.  
 pi-us, -a, -um, pious, loving,  
 dutiful.  
 placeo (2), *intr. c. dat.*  
 please.  
 plāco (1), *tr.* appease, placate.  
 plāga, -ae, *f.* wound, blow.  
 platan-us, -i, *f.* plane-tree.  
 plate-a, -ae, *f.* square, place.  
 plēn-o, -a, -um, full.  
 plēr-umque, *adv.* generally,  
 for the most part.  
 plūm-a, -ae, *f.* feather; *dim.*  
 plūmula.  
 plūrim-us, -a, -um, very much,  
 very many.  
 pluscul-us, -a, -um, consider-  
 able.  
 poen-a, -ae, *f.* penalty.  
 polio (4), *tr.* polish, finish off.  
 poll-uo, -ui, -ūtum (3), *tr.*  
 defile, pollute.  
 pomp-a, -ae, *f.* procession.  
 pōno, posui, positum (3), *tr.*  
 place.  
 popl-ēs, -itis, *m.* knee.  
 popul-us, -i, *m.* people.  
 por-rigo, -rexi, -rectum (3),  
*tr.* stretch out, extend, put  
 forward.  
 port-a, -ae, *f.* gate.  
 pos-sideo, -sēdi, -sessum  
 (2), *tr.* possess.  
 possum, potui, am able.  
 post, *prep. c. acc.* after, behind.  
 postulo (1), *tr.* demand.  
 pōti-o, -ōnis, *f.* draught.  
 potior (4), *depon. c. abl. or*  
*gen.* possess, get possession  
 of.  
 potius, *comp. adv.* rather.  
 praealt-us, -a, -um, very  
 high.  
 prae-ceps, -cipitis, headlong,  
 steep.  
 praecept-um, -i, *n.* precept,  
 command.
- prae-cipio, -cēpi, -ceptum  
 (3), *tr.* enjoin, command.  
 praecipiti-um, -i, *n.* precipice.  
 praecipito (1), *tr. and intr.*  
 throw or fall headlong,  
 hasten.  
 praecipu-us, -a, -um, special,  
 excelling.  
 praeclār-us, -a, -um, very  
 famous.  
 praed-a, -ae, *f.* prey, booty.  
 praedicati-o, -ōnis, *f.* pro-  
 clamations.  
 praedicāt-or, -ōris, *m.*, crier,  
 herald.  
 praedit-us, -a, -um, endorsed.  
 praed-o, -ōnis, *m.* robber,  
 bandit.  
 praegusto (1), *tr.* taste first.  
 praemi-um, -i, *n.* reward.  
 praeniteo (2), *intr.* shine  
 brightly.  
 praenoto (1), *tr.* note down.  
 prae-pōno, -pōsui, -pōsitum  
 (3), *tr.* prefer.  
 praescript-um, -i, *n.* order.  
 praesen-s, -tis, present.  
 praesenti-a, -ae, *f.* presence.  
 praesidi-um, -i, *n.* protection.  
 prae-sto, -stiti, — (1), *tr.* pro-  
 vide, assure.  
 praestōlor (1), *depon.* wait  
 for, expect.  
 praesum, praefui, praeesse,  
*tr. dat.* am in command of.  
 praeterea, *adv.* besides,  
 moreover.  
 praeter-eo, -ii, -ītum, pass by,  
 escape.  
 praeterlu-o, -i (3), *intr.* flow  
 by.  
 prae-tondeo, -totondi, -ton-  
 sum (2), *tr.* clip.  
 prae-ver-to, -ti, -sum (3), *tr.*  
 forestall.  
 prandi-um, -i, *n.* lunch.  
 prec-es, -um, *f. plur.* prayers.  
 prehen-do, -di, -sum (3), *tr.*  
 seize.



- pressi-or, -us, more concentrated.  
 pretiōs-us, -a, -um, precious.  
 prīdem, *adv.* long, long since.  
 prīmōr-is, -is, topmost, first.  
 primum, *adv.* first.  
 prīm-us, -a, -um, first.  
 principāl-is, -e, chief, predominant.  
 pristin-us, -a, -um, former, previous.  
 prius, *comp. adv.* before, first.  
 privāt-us, -a, -um, *c. abl.* deprived of.  
 prō, *prep. c. abl.* for, before, instead of, in accordance with, in proportion to.  
 prob-us, -a, -um, honest.  
 prō-cēdo, -cessi, -cessum (3), *intr.* go forward, proceed.  
 prōcērit-as, -ātis, *f.* height.  
 prōcēr-us, -a, -um, tall, lofty.  
 procul, *adv.* far off.  
 prōcur-ro, -ri, -sum (3), *intr.* run forward.  
 proc-us, -i, *m.* woer.  
 prō-do, -didi, -ditum (3), *tr.* betray, reveal.  
 prō-dūco, -duxi, -ductum (3), *tr.* lead forward.  
 proeli-um, -i, *n.* battle.  
 prōfecto, *adv.* assuredly.  
 prō-fero, -tuli, -lātum (3), *tr.* bring out.  
 prō-fiscor, -fectus sum (3), *dep.* set forth.  
 prōfund-us, -a, -um, deep.  
 prōfund-um, -i, *n. subst.* deep, abyss.  
 prōgnāt-us, -a, -um, born from.  
 prōgress-us, -ūs, *m.* going forth.  
 prō-icio, -iēcī, -iectum (3), *tr.* cast forth.  
 prō-lix-us, -a, -um, long.  
 prōmereor (2), *depon.* deserve well of.  
 prōmissi-o, -ōnis, *f.* promise.
- prōm-o, -psi, -ptum (3), *tr.* bring out.  
 prōmōt-us, -a, -um, advanced.  
 prompt-us, -a, -um, prompt, quick.  
 prōnuntio (1), *tr.* proclaim.  
 propē, *prep. c. acc.* near.  
 prō-pello, -puli, -pulsum (3), *tr.* drive on.  
 propere, properiter, *adv.* quickly, hastily.  
 propero (1), *intr.* hasten.  
 propitio (1), *tr.* propitiate.  
 propiti-us, -a, -um, propitious.  
 propter, *prep. c. acc.* on account of, near.  
 prorsus, *adv.* quite, altogether.  
 prō-rumpo, -rūpi, -ruptum (3), *intr.* break forth.  
 prō-sequor, -secūtus sum (3), *depon.* attend, escort, follow.  
 prōsil-io, -ui, — (4), *intr.* leap forth.  
 prōsp-icio, -exi, -ectum (3), *tr.* see in front, far off in advance.  
 prōstrāt-us, -a, -um, prostrate, lying.  
 prōtinus, *adv.* forthwith.  
 prōvidenti-a, -ae, *f.* providence.  
 prōvinci-a, -ae, *f.* province.  
 prōvolūt-us, -a, -um, rolled down.  
 proxime, *prep. c. acc.* very near.  
 proxim-us, -a, -um, neighbouring, near.  
 prūden-s, -tis, shrewd, prudent.  
 publicitus, *adv.* publicly.  
 public-us, -a, -um, public.  
 pudīciti-a, -ae, *f.* chastity.  
 puell-a, -ae, *f.* girl.  
 pue-r, -ri, *m.* boy.  
 pueriti-a, -ae, *f.* childhood.  
 pulch-er, -ra, -rum, beautiful; pulcherrimus, *superl.*

pulchritūd-o, -inis, *f.* beauty.  
pullulo (1), *tr.* cause to shoot  
forth.

pulso (1), beat, strike.

putr-is, -e, rotten.

pyx-is, -idis, *f.* box, casket.

quae-ro, -sīvi, -sītum (3), *tr.*  
seek, ask, inquire.

quāl-is, -e, such as.

quamvīs, *conj.* although, how-  
ever much.

quanquam, *conj.* although,  
and yet.

quasi, *conj.* as if.

quatio, —, quassum (3), *tr.*  
shake.

-que, and.

queo, quīvi, quīre, am able.

querul-us, -a, -um, com-  
plaining, plaintive.

quī, quae, quod, *rel. pron.*  
who, which.

quī, quae, quod, *interrog. adj.*  
which? what?

quī, *adv.* how, by which.

quīdam, quaedam, quod-  
dam, a certain.

quidem, *adv.* indeed. ne . . .  
quidem, not . . . even.

quidni? why not? of course.

qui-esco, -ēvi, -ētum (3),  
*intr.* rest, sleep.

quis, quid, *interrog. pron.*  
who? what? quid, why?

quis, quid, *indef. pron.* any  
one, anything,

quispiam, quaequam, quod-  
quam, any, some.

quis-quam, quaequam, quic-  
quam, any, any one.

quisque, quaeque, quid-  
que, quodque, each.

quisquis, quaequae, quic-  
quid, whatever, whatsoever.

quivis, quaevis, quidvis,  
quodvis, any, any one.

quo, *adv.* whither. quo usque,  
how far, how long.

quod, *conj.* because, that.

quorsum, *adv.* whither, to  
what purpose.

rabi-es, -ēi, *f.* madness.

rap-ax, -ācis, rapacious.

rapīn-a, -ae, *f.* rapine, robbery.

rap-io, -ui, -tum (3), *tr.*  
snatch, seize.

raptim, *adv.* hastily.

rār-us, -a, -um, rare, peerless.

recept-us, -a, -um, recovered.

reccin-o, -i, — (3), *tr.* sing in  
answer.

recon-do, -didi, -ditum (3),  
*tr.* hide, put away.

recordor (1), *depon.* remember.

recreo (1), *tr.* refresh.

rectā, *adv.* directly, straight.

rectē, *adv.* rightly.

recūro (1), *tr.* treat, cure.

recur-ro, -ri, -sum (3), *intr.*  
run back, have recourse to.

redempti-o, -ōnis, *f.* ransom.

red-do, -didi, -ditum (3), *tr.*  
give back, make, render.

red-eo, -ii, -itum, -īre, go  
back, return.

redit-us, -ūs, *m.* return.

re-dūco, -duxi, -ductum (3),  
*tr.* lead back.

refect-us, -a, -um, refreshed.

refect-us, -ūs, *m.* refreshment.

refero, rettuli, relātum, re-  
ferre (3), *tr.* carry back.

refert-us, -a, -um, stuffed,  
filled.

reformāt-us, -a, -um, dis-  
guised.

rēgāl-is, -e, royal.

rēgīn-a, -ae, *f.* queen.

regi-o, -ōnis, *f.* region, direc-  
tion.

regn-um, -i, *n.* kingdom,  
kingship.

rē-icio, -iēci, -iectum (3),  
*tr.* cast back, cast off.

rēligiōs-us, -a, -um, religious,  
solemn.

re-linquo, -līqui, -liotum,  
(3), *tr.* leave.  
reliqu-us, -a, -um, remaining.  
reman-eo, -si, -sum (2), *intr.*  
remain behind.  
remedi-um, -i, *n.* remedy,  
cure.  
remeo (1), *intr.* go back.  
rēmigi-um, -i, *n.* oarage.  
reminiscor, — (3), *depon.* re-  
member.  
renīdeo (2), *intr.* smile.  
re-nītor, -nixus or -nīsus  
sum (3), *depon.* resist,  
struggle against.  
ren-nuo, -nui (3), *intr.* refuse.  
reor, ratus sum (2), *depon.*  
think.  
repentin-us, -a, -um, sudden.  
reperio, repperi, repertum  
(4), *tr.* discover.  
repet-o, -īvi, -ītum (3), *tr.*  
seek again.  
replico (1), *tr.* repeat.  
reporto (1), *tr.* carry back.  
repugno (1), *intr.* fight  
against.  
requiēs, -ētis, *f.* rest.  
requi-ro, -sīvi, -sītum (3), *tr.*  
seek.  
rēs, rei, *f.* thing, act, circum-  
stance.  
resero (1), *tr.* unbar, open.  
re-sideo, -sēdi, -sessum (2),  
*intr.* sink back.  
re-sisto, -stiti, — (3), *intr. c.*  
*dat.* resist.  
re-sono, -sonāvi, — (1), *intr.*  
*and tr.* resound, reach.  
rē-spicio, -spexi, -spectum  
(3), *tr.* look back at, look at.  
respon-deo, -di, -sum (2),  
*intr.* answer.  
resulto (1), *intr.* leap back.  
retr-aho, -axi, -actum (3),  
*tr.* drag back.  
retro, *adv.* back, backwards.  
retropendul-us, -a, -um,  
hanging behind.

retrorsum, *adv.* back, back-  
wards  
revēlat-us, -a, -um, unveiled,  
released.  
revinct-us, -a, -um, bound,  
wreathed.  
rex, rēgis, *m.* king.  
rigo (1), *tr.* water.  
rīp-a, -ae, *f.* bank.  
ris-us, -ūs, *m.* laugh, laughter.  
rīte, *adv.* duly.  
rōboro (1), *tr.* strengthen.  
rōs, rōris, *m.* dew, moisture.  
rōs-a, -ae, *f.* rose.  
rosid-us, -a, -um, dewy.  
rudo, -īvi, -ītum (3), *intr.*  
bray.  
rūm-or, -ōris, *m.* rumour.  
rūp-es, -is, *f.* rock.  
rūpīn-a, -ae, *f.* rocky chasm.  
rupt-us, -a, -um, broken  
down.  
rūrestr-is, -e, rustic, country.  
rursum, rursus, *adv.* again,  
on the other hand.  
rūs, rūris, *n.* country.  
rusticān-us, -a, -um, rustic.  
rustic-us, -a, -um, rustic,  
country.  
sacr-a, -ōrum, *n. plur.* sacri-  
fices, sacred rites.  
sacrileg-us, -a, -um, profane,  
sacrilegious.  
sacrosanct-us, -a, -um, most  
holy.  
saecul-um, -i, *n.* age, genera-  
tion.  
saepius, *comp. adv.* more  
often, somewhat often.  
saevio (4), *intr.* rage.  
saeviti-a, -ae, *f.* savagery,  
cruelty.  
saev-us, -a, -um, savage,  
cruel.  
sagīno (1), *tr.* feed, fatten.  
sagitt-a, -ae, *f.* arrow.  
saltem, *adv.* at least.  
salū-s, -tis, *f.* safety.

- salūtār-is, -e, saving, bringing safety.  
 salūtāti-o, -ōnis, *f.* greeting, salutation.  
 salūto (1), *tr.* greet, salute.  
 sanct-us, -a, -um, holy, righteous, pure.  
 sanguino (1), *intr.* bleed.  
 sangu-is, -inis, *m.* blood.  
 sarcin-a, -ae, *f.* load, pack.  
 sat, satis, enough.  
 sauci-us, -a, -um, wounded, sick.  
 sāvi-a, -ōrum, *n. plur.* kisses.  
 sax-e-us, -a, -um, rocky, stony.  
 scen-a, -ae, *f.* scene, stage, setting.  
 scel-us, -eris, *n.* crime.  
 scilicet, *adv.* of course, forsooth.  
 scindo, scidi, scissum (3), *tr.* tear, rend.  
 scio (4), *tr.* know.  
 scit-ul-us, -a, -um, handsome, pretty, neat.  
 scopul-us, -i, *m.* rock.  
 sē, him-, her-, one-self.  
 sēcum, with himself, &c.  
 sēcrēt-um, -i, *n.* secret.  
 sect-a, -ae, *f.* company, band.  
 sēcūr-us, -a, -um, *c. gen.* careless of, free from fear of.  
 sed, *conj.* but, yes and.  
 sedeo, sēdi, sessum (2), *intr.* sit, sit down.  
 sēd-es, -is, *f.* seat, home, abode.  
 sēdo (1), *tr.* allay, mollify.  
 sēdulo, *adv.* zealously.  
 sēiugo (1), *tr.* separate.  
 sēmirotund-us, -a, -um, semicircular.  
 sēmit-a, -ae, *f.* path.  
 sēmōt-us, -a, -um, removed, withdrawn.  
 senect-a, -ae, *f.* senect-ūs, -ūtis, *f.* old age.  
 sēni-or, -ōris, older, old.  
 sen-tio, -si, -sum (4), feel, perceive.
- sēparo (1), *tr.* bury.  
 sep-elio, -elivi, -ultum (4), *tr.* bury.  
 sēr-a, -ae, *f.* bolt, bar.  
 serm-o, -ōnis, *m.* speech.  
 sero, serui, sertum (3), *tr.* join, twine.  
 sērō, *adv.* late, too late.  
 serpen-s, -tis, *m.* serpent, snake; *adj.* creeping.  
 serviliter, *adv.* like a slave.  
 servio (4), *intr.* am a slave, serve.  
 sētius, *comp. adv.* (of secus), less.  
 sex-us, -ūs, *m.* sex.  
 sīc, *adv.* thus, so.  
 sīd-us, -eris, *n.* star.  
 signo (1), *tr.* mark.  
 simil-is, -e, like.  
 sim-plex, -plicis, simple, simple-hearted.  
 simul, *adv.* at the same; *conj.* at the same time as.  
 simulācr-um, -i, *n.* semblance, likeness.  
 simulāti-o, -ōnis, *f.* pretence.  
 sinē, *c. abl.* without.  
 singular-is, -e, exceptional.  
 singul-i, -ōrum, single, separate.  
 singult-us, -ūs, *m.* sob.  
 sisto, stiti, statum (3), *tr.* place.  
 sōbriet-ās, -ātis, *f.* sobriety.  
 soci-us, -a, -um, comrade, sharing in.  
 sōlāci-um, -i, *n.* consolation.  
 solid-us, -a, -um, firmly healed.  
 sōlitūd-o, -inis, *f.* solitude, loneliness.  
 sollemni-a, -um, *n. plur.* rites.  
 sollicit-us, -a, -um, anxious.  
 sōl-um, -i, *n.* soil, floor.  
 sōl-us, -a, -um, alone, only.  
 solūt-us, -a, -um, loose.  
 somn-us, -i, *m.* sleep.



son-us, -i, *m.* sound.  
 sop-or, -ōris, *m.* sleep, slumber.  
 sopōrifer-us, -a, -um, slum-  
 brous.  
 sor-or, -ōris, *f.* sister.  
 sorōri-us, -a, -um, sisterly.  
 sor-s, -tis, *f.* fate, oracle.  
 sortior (4), *depon.* have allotted,  
 draw by lot.  
 spati-um, -i, *n.* space.  
 speci-es, -ēi, *f.* appearance,  
 beauty.  
 specim-en, -inis, *n.* pattern,  
 boast.  
 speciōs-us, -a, -um, beautiful.  
 spectācul-um, -i, *n.* sight.  
 spectām-en, -inis, *n.* sight.  
 spectāt-or, -ōris, *m.* spectator.  
 spectāt-us, -a, -um, tried,  
 proved.  
 specto (1), *tr.* behold, look at.  
 spēlunc-a, -ae, *f.* cave.  
 sperno, sprēvi, sprētum (3),  
*tr.* despise, spurn.  
 spēro (1), *tr.* hope.  
 spic-a, -ae, *f.* ear.  
 spīrit-us, -ūs, *m.* breath.  
 spīro (1), *intr.* breathe.  
 splendico (1), *intr.* glitter,  
 sparkle.  
 splend-or, -ōris, *m.* splendour,  
 glitter.  
 spondeo, sponpondi, spon-  
 sum (2), *tr.* pledge, promise.  
 sponsus, betrothed.  
 spūmo (1), *intr.* foam.  
 squālen-s, -tis, unkempt.  
 stābulo (1), *intr.* am stabled,  
 dwell.  
 statim, *adv.* at once.  
 statūt-us, -a, -um, resolved.  
 stimulo (1), *tr.* goad, prick.  
 stipāt-us, -a, -um, crowded,  
 closely attended.  
 stirp-s, -is, *f.* stock, race, twig.  
 stru-o, -xi, -ctum (3), *tr.* build,  
 prepare, plan.  
 studiōs-us, -a, -um, zealous,  
 eager.

stupid-us, -a, -um, dumb-  
 founded.  
 suā-deo, -si, -sum (2), *tr. c.*  
*dat. of person,* urge, advise.  
 suāv-is, -e, sweet.  
 sub-eo, -īvi, -itum, -īre, go  
 under, go up to, undergo.  
 subinde, *adv.* from time to  
 time.  
 subit-us, -a, -um, sudden.  
 subministro (1), *tr.* supply.  
 subrept-us, -a, -um, stealthily  
 removed.  
 sub-sisto, -stiti, -stitum (3),  
*intr.* stand by, help.  
 subtil-is, -e, subtle, fine.  
 subvolo (1), *intr.* fly up.  
 suc-cumbo, -cubui, -cubi-  
 tum (3), *intr.* succumb.  
 sufficienter, *adv.* enough.  
 suf-ficio, -fēci, -fectum (3),  
*intr.* suffice.  
 suggest-us, -ūs, *m.* table,  
 couch.  
 sum, fui, esse, am.  
 summ-us, -a, -um, highest,  
 greatest.  
 sūm-o, -psi, -ptum (3), *tr.*  
 take.  
 supell-ex, -ectilis, *f.* furniture,  
 equipment.  
 super, *prep. c. acc.* above, be-  
 yond.  
 supercili-um, -i, *n.* brow.  
 super-i, -ōrum, *m. plur.* gods  
 above.  
 suppetior (1), *depon.* help, aid.  
 suppl-ex, -icis, suppliant.  
 supplic-um, -i, *n.* punish-  
 ment.  
 supplico (1), *tr. and intr.*  
 supplicate.  
 suprēm-us, -a, -um, highest,  
 last.  
 sursum, *adv.* upwards.  
 sus-cipio, -cēpi, -ceptum  
 (3), *tr.* take up, undertake,  
 reply.  
 suspir-um, -ūs, *m.* sigh.

suspīro (1), *intr.* sigh.  
 sus-tineo, -tinui, -tentum  
 (2), *tr.* sustain, endure.

tabernul-a, -ae, *f.* small inn.  
 tabul-a, -ae, *f.* picture. tabu-  
 lae, *plur.* documents, con-  
 tract.

tacit-us, -a, -um, silent.  
 taed-a, -ae, *f.* torch.  
 taedi-um, -i, *n.* weariness.  
 taet-er, -ra, -rum, foul, loath-  
 some.

tālis, -e, such.  
 tam, *adv.* so.  
 tamdiu, *adv.* so long.  
 tamen, *conj.* yet, but.  
 tantillum, a very little.  
 tantul-us, -a, -um, so little.  
 tantum, *adv.* so much, only.  
 tant-us, -a, -um, so great.  
 tardit-ās, -ātis, *f.* slowness.  
 tect-um, -i, *n.* house.  
 tego, texi, tectum (3), *tr.*  
 cover, protect.  
 tēl-um, -i, *n.* weapon, shaft.  
 temerāri-us, -a, -um, heed-  
 less, rash.  
 temerē, *adv.* blindly.  
 temerit-ās, -ātis, *f.* heedless-  
 ness, rashness.  
 temero (1), *tr.* break, transgress.  
 templ-um, -i, *n.* temple.  
 temporāri-us, -a, -um, tem-  
 porary.  
 tempto (1), *tr.* try, test.  
 temp-us, -oris, *n.* time.  
 temulent-us, -a, -um,  
 drunken, steeped in.  
 tendo, tetendi, tentum *or*  
 tensum (3), *tr. and intr.*  
 stretch, struggle, go.  
 tenebr-ae, -ārum, *f. plur.*  
 darkness.  
 tenell-us, -a, -um, *dim. of*  
 tener.  
 teneo, tenui, tentum (2), *tr.*  
 hold.  
 tene-r, -ra, -rum, tender, soft.

ter-ēs, -ētis, rounded, smooth.  
 termino (1), *tr.* end.  
 termin-us, -i, *n.* bound, end.  
 terr-a, -ae, *f.* earth, land.  
 terrēn-us, -a, -um, earthly.  
 terrifico (1), *tr.* terrify.  
 terr-or, -ōris, *m.* fear.  
 testāti-o, -ōnis, *f.* testifying,  
 testimony.  
 thalam-us, -i, *m.* marriage  
 chamber.  
 theātr-um, -i, *n.* theatre.  
 thēsaur-us, -i, *m.* treasure-  
 house.  
 tībi-a, -ae, *f.* pipe.  
 tim-or, -ōris, *m.* fear.  
 titubo (1), *intr.* stumble.  
 tolero (1), *tr.* carry, hold,  
 endure.  
 tonan-s, -tis, thundering.  
 tondeo, totondi, tonsum (2),  
*tr.* clip, shear; graze.  
 tor-us, -i, *m.* couch.  
 tōt-us, -a, -um, whole, all.  
 trā-do, -didi, -ditum (3), *tr.*  
 consign, give.  
 traho, traxi, tractum (3), *tr.*  
 drag, draw.  
 trām-ēs, -itis, *m.* path.  
 transmeo (1), *intr.* go across.  
 trem-o, -ui, -itum (3), *intr.*  
 tremble, *tr.* fear.  
 tremul-us, -a, -um, trembling.  
 trepidāti-o, -ōnis, *f.* alarm,  
 agitation.  
 trepido (1), *intr.* bustle about,  
 am agitated.  
 trepid-us, -a, -um, alarmed,  
 agitated.  
 tres, three.  
 trib-uo, -ui, -ūtum (3), *tr.*  
 grant, give.  
 trienni-um, -i, *n.* three years.  
 trist-is, -e, sad.  
 triumpho (1), *intr.* ride in  
 triumph.  
 trivi-um, -i, *n.* meeting of  
 three roads.  
 tru-x, -cis, fierce.

tu, thou. *tēcum*, with thee.  
 tum, tunc, then, next.  
 tundo, tutudi, tunsum (3),  
*tr.* beat.  
 turbo (1), *tr.* throw into con-  
 fusion, disturb.  
 turr-is, -is, *f.* tower.  
 tu-us, -a, -um, thine.  
 ūbe-r, -ris, copious.  
 ull-us, -a, -um, any.  
 ultim-us, -a, -um, last, ex-  
 treme.  
 ultrā, *prep. c. acc.* beyond.  
 ululāt-us, -ūs, *m.* shriek.  
 umer-us, -i, *m.* shoulder.  
 unde, whence. undeunde,  
 from whatever source.  
 undique, *adv.* on all sides.  
 ungul-a, -ae, *f.* hoof.  
 ūnic-us, -a, -um, single,  
 unique.  
 ūn-us, -a, -um, one, sole.  
 ūpili-o, -ōnis, *m.* shepherd.  
 urbic-us, -a, -um, belonging  
 to a city, city.  
 ūro, ussi, ustum (3), *tr.* burn.  
 ūsūr-a, -ae, *f.* use.  
 ūs-us, -ūs, *m.* use, custom.  
 ut, *conj. and adv.* so that, in  
 order that, though, as,  
 when.  
 utcumque, *conj. and adv.*  
 however, anyhow.  
 uterque, utraque, utrum-  
 que, each (both) of two.  
 utique, *adv.* in any case,  
 assuredly.  
 ūtor, ūsum sum (3), *depon.*  
 use, employ.  
 utpote, *adv.* seeing that.  
 ux-or, -ōris, *f.* wife.  
 vacillo (1), *intr.* quiver, waver.  
 vaco (1), *intr.* am empty, am  
 at leisure.  
 vad-um, -i, *n.* shallow.  
 vag-us, -a, -um, wandering,  
 unsteady.

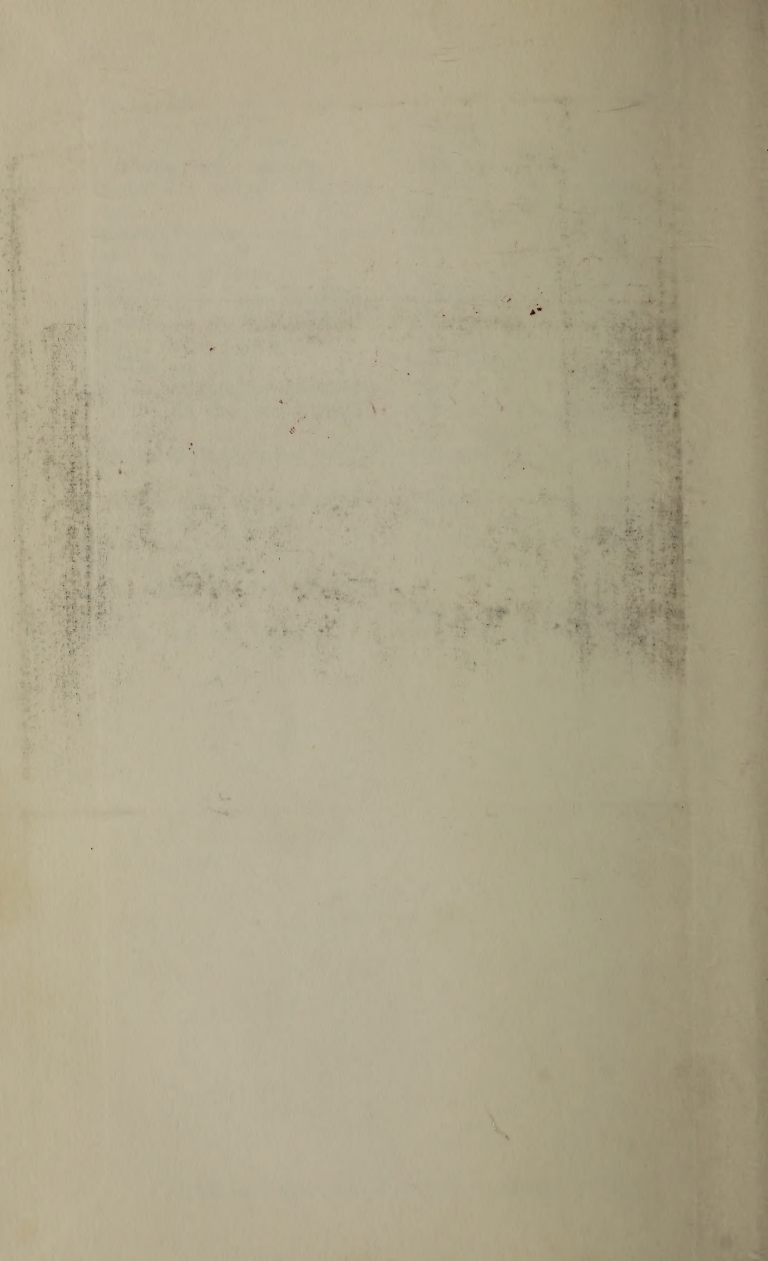
valid-us, -a, -um, strong.  
 vap-or, -ōris, *m.* heat.  
 vari-us, -a, -um, varied,  
 various.  
 vāticināti-o, -ōnis, *f.* pro-  
 phesy.  
 vāticinor (1), *depon.* prophecy.  
 vect-or, -ōris, *m.* carrier.  
 vel, or, even.  
 vēlāment-um, -i, *n.* veil, con-  
 cealment.  
 vell-us, -eris, *n.* fleece.  
 vēlōcit-ās, -ātis, *f.* swiftness.  
 vēl-ox, -ōcis, swift.  
 vēnat-us, -ūs, *m.* hunting.  
 venēnāt-us, -a, -um, poisoned.  
 venēn-um, -i, *n.* poison.  
 veneror (1), *depon.* worship.  
 veni-a, -ae, *f.* pardon, leave.  
 vēnor (1), *depon.* hunt.  
 vent-us, -i, *m.* wind.  
 verb-um, -i, *n.* word.  
 vernul-a, -ae, *c.* slave born in  
 the house.  
 ver-ro, -ri, -sum (3), *tr.*  
 sweep.  
 vert-ox, -icis, *m.* top.  
 vēr-us, -a, -um, true. vērē,  
 truly. vēro, in truth, indeed.  
 rē vērā, actually, in very  
 truth. vērum, but.  
 vesp-er, -eri, *m.* vesper-a,  
 -ae, *f.* evening.  
 vest-er, -ra, -rum, your.  
 vestīgāti-o, -ōnis, *f.* tracking,  
 searching.  
 vestīgium, -i, *n.* track, foot,  
 step.  
 vest-is, -is, *f.* robe, coverlet.  
 vi-a, -ae, *f.* way, road.  
 vicem, *f.* (no nom.), change,  
 turn. in vicem, in place of.  
 vīcīn-us, -a, -um, neighbour-  
 ing.  
 victim-a, -ae, *f.* victim.  
 video, vīdi, vīsum (2), *tr.* see.  
 vidu-us, -a, -um, widowed,  
 deserted.  
 vīl-is, -e, worthless, cheap.

vinco, vīci, victum (3), *tr.*  
conquer, surpass.  
vincul-um, -i, *n.* chain.  
vindict-a, -ae, *f.* revenge.  
vinolentia, -ae, *f.* drunken-  
ness.  
vinolent-us, -a, -um, heavy  
with wine.  
vīn-um, -i, *n.* wine.  
vīpere-us, -a, -um, viperish.  
virgināl-is, -e, maidenly.  
virg-o, -inis, *f.* maiden.  
virid-is, -e, green.  
virīl-is, -e, manly. *pro virīli*  
*parte*, to the best of one's  
powers.  
virt-ūs, -ūtis, *f.* virtue, worth,  
valour.  
viscer-a, -um, *n. plur.* entrails.  
vīs-us, -ūs, -m, sight.  
vīt-a, -ae, *f.* life.  
vīto (1), *tr.* avoid.  
vīvo, vixi, victum (3), *intr.*  
live.  
vīv-us, -a, -um, living.

vōcāl-is, -e, vocal, music.  
vōco (1), *tr.* call.  
vōcul-a, -ae, *f.* note.  
volātil-is, -e, flying.  
volāt-us, -ūs, *m.* flight.  
volenter, *adv.* willingly.  
volito (1), *intr.* flit, fly.  
volo (1), *intr.* fly.  
volo, volui, velle, wish,  
volūbil-is, -e, rolling.  
volūm-en, -inis, *n.*  
rolling.  
volupt-ās, -ātis, *f.* pleasure.  
vōs, —, you.  
vōt-um, -i, *n.* prayer, vow.  
vox, vōcis, *f.* voice, word.  
vulnerāt-us, -a, -i,  
wounded.  
vuln-us, -eris, *n.* wound.  
vulturi-um, -i, *n.* vulture.  
vult-us, -ūs, *m.* countenance,  
expression.  
zōn-a, -ae, *f.* girdle.  
zygi-us, -a, -um, nuptial.







BINDING SECT. JUN 13 1968

MB

PA  
6207  
M4  
1922

Apuleius Madaurensis  
Cupid & Psyche

PLEASE DO NOT REMOVE  
CARDS OR SLIPS FROM THIS POCKET

---

UNIVERSITY OF TORONTO LIBRARY

---

